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"NIHON-TEKI KIRISUTOKYO"

("Japanized Christianity")

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FROM CHURCH MAGAZINES

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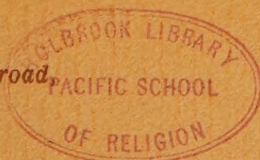
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Contributions, particularly letters expressive of reactions to articles in *THE QUARTERLY*, are welcome. This magazine should represent the attitudes of the missionary body in Japan.

THE JAPAN CHRISTIAN QUARTERLY

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January 1939

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Editorial Notes

THE WILL TO UNDERSTAND

When the Centurion came to Jesus he came as one seeking a man of power whose word of command had but to be spoken to be obeyed; and his firm confidence in the belief that he had found such a man surprised even Jesus. But the Centurion had seen Jesus living, working, healing, praying; he had only his own experience with which to compare such a life and he summed it up in the word power-to-accomplish! The Centurion today strides into villages in far places and finds a young American doctor caring for a sick coolie, a French priest asking safety for his churches, a little old Danish lady surrounded by women and children learning to read their own language with the Bible for a text, and in these strange people he finds power of a kind he has not yet met; so he asks, "What are they doing here?" and "What is it makes them do it?" We are told that the Centurion is more impressed by these foreign missionaries than by all the other strange scenes and exciting action of his busy days. He recognizes and bows to the power that accomplishes through service, and gradually he is becoming acquainted with the Source of that power. It would seem that this is a time for us to ask ourselves whether there is any of that power working through us, or whether the weakness of our human failing does not too often lessen our chances for accomplishment.

We think largely, these days, in terms of armies—not always of those armed with the visible weapon. "Like a mighty army moves the Church of God," we sing, with the stress most heavily on "army"; but if now we emphasize the word "moves," what a vision

we may have! Those of us who have recently been seeing massed processions of thousands of young people can realize something of that vision—ten, fifteen, twenty thousand people moving as one give a tremendous impression of what power there is in united forward moving! And the Church of God so moves. From out the countless thousands of world Christians there went to Madras the chosen few from whom we now await in prayerful confidence the accomplishment of great things; and yet, without a sure sense of united effort on the part of the whole church, those few, filled though they be with inspiration and the zeal for accomplishment, will be unable to see the high hopes of that conference fulfilled. The privileges and the responsibilities are for all. United as we are in belief, in spirit and in purpose, surely the power that is in Christ can surmount all existing differences. Far separated from any ordained Japanese pastor, a small Japanese congregation in North China, after waiting long for opportunity to partake of the Lord's Supper, decided to ask a Chinese pastor to preside over the service. "Can you forget the differences between our countries and do this for us?" "Yes, I can," he said, "in Jesus' name and for His sake, I can forget even war." In that beautiful service, conducted through an interpreter, there was as never before a sure sense of the living presence of Christ, and the Christians went forth united as never before in the desire to move forward with Christ for the salvation of the world.

We have long known, in this world of ours, that through the love that is in Christ all personal differences of race and birth and training are forgotten in the founding of true friendship. In Japan every day we see evidence of that—a missionary leaving to retire in the "homeland" finds that three Japanese ladies have traveled a full day's journey just to say goodbye to her, though there had been no chance to meet any of them for thirty years; another is surprised by the gift of a first-class suite in which to travel with all possible comfort and learns that his "old boys" were expressing in that way their appreciation of his friendship; the group of busy young doctors who united in sharing all the duties of caring for a missionary

during the last weeks of his life show us again that there is a power in Christian love which permits no barriers to friendship. The time is come for that power—the Will to Understand—to surmount all differences among the nations. This is a time for us to live our belief more confidently, more faithfully, more continuously than ever. Out of Madras will come great things. The unarmed army of God moves forward; no one of us may fall behind!

VIRGINIA MACKENZIE,

Vice Chairman of the Fellowship of Christian Missionaries.

* * * *

COOPERATIVE VENTURING IN TOKYO

One of the most heartening movements in the world is the way men in many nations are increasingly learning to produce and consume not for profit but for mutual benefit. We hail the pioneers who are re-establishing a venture in consumers' cooperation in Tokyo, as reported in this issue's news section. Most of us have had faint heart, largely because of the disastrous attempt in Kobe some years ago. We hope for the new project long life and steady expansion of its small beginning. The movement it represents may not be a panacea, but it is of the essence of the brotherly spirit of which Christians preach so eloquently.

FORGIVENESS

What if the martyr should not forgive? The one whose death conquered death prayed with true divine insight and conviction while he was being killed that his murderers might be forgiven—not that they might be judged or punished, nor even that they be taught the error of their ways. Christ's supreme desire was that they might be saved, and that could be accomplished only by this intensely religious act of forgiveness. In the prayer he taught his disciples he gave that central place—do we take him seriously? Humanly speaking there is no hope for a permanent solution of the far eastern conflict through forgiveness. But can harmony ever

come without it? Muriel Lester's concern lest we say the Lord's prayer insincerely is right. At all costs we must regard all 'offenders' as brothers in sin, and at all costs we must cling to the conviction that nothing they can do or say to us will offend us. Then may the enormous potential power of the Cross work through us for the salvation of mankind. Here should lie the superlative hope of Christ's disciples in every land. Our chemists discover in one laboratory how to poison their brothers across some border; under the same roof others devise antidotes for toxic gases—we must discover and we must experiment with other than intellectual means for casting out war. Giving and forgiving must have been the spirit of which the poet sang—"Earth has no sorrows which heaven cannot heal."

* * * *

THE PROPOSED RELIGIOUS BODIES LAW

"Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." Thus runs Article XXVIII. of the Constitution, immediately after the one which guarantees that the right of property of every Japanese subject shall remain inviolate. One might suppose that any law dealing with religion would be based on this article, but apparently the draft which will probably be proposed in and passed by the next Diet session is based rather on Article XXIX., which states, *"Japanese subjects shall, within the limits of law, enjoy the liberty of speech, writing, publication, public meetings, and associations."* So as to clarify the historical background of this event, we present in this issue an article on that subject as well as a translation of the text as it has been published. We have been unable to get an official translation. In case of changes before it is made law we shall try to publish specific data on them. It appears that the direct call for such a law arises from the necessity of a fixed mode of settling disputes, particularly concerning property. With Christians generally doing their best to prove their

patriotism with the rest of the nation, it seems unlikely that they will be embarrassed by the provisions as stated, on the basis of the way they behave now. As Protestants have again and again clearly said, religious belief is a matter to be directed only by the Divine will. Therefore it is reasonable to separate it from government. For many Christians the individual conscience as divinely illuminated is the final standard of action. No law can change such an inner conviction. We hope that if this law is passed it will be administered with great care and proper regard for the god-given right to freedom of faith and conscience.

We admit that we should feel more comfortable without the possibility of the legal interference with church affairs of which Dr. Ebisawa's article speaks. Comfort, however, is not a great consideration in the eyes of many governments today, and Christians generally seem to think that the advantages of the proposed law offset the obvious dangers.

An interesting sidelight was given in a recent editorial in one of the largest metropolitan dailies—"The projected religious measure represents large concessions by the Government to the stand of religious bodies on the question of control of religion. It is to be hoped that the authorities of the various religious bodies will adopt a sympathetic attitude toward the measure. Christian teachers bred in America are apt to think that any religious bill represents an attempt by the Government to restrict the freedom of belief and proselytization. The Japanese national structure is different from that of the United States. When this is remembered they will discuss the projected religions bill in a manner different from that in which a similar measure would be treated in America."

We appreciate the willingness of the officials in the bureau of religions of the educational department to listen to the Christian point of view, and also the efforts of those who are trying to clarify it, including Dr. Ebisawa, to whom we are indebted for the use of his valuable article.

In a world with a strong trend toward moral and religious degeneration, marred by lawlessness and lies, vindictiveness and cynicism, we naturally want to express our views on all sorts of situations. As has been stated previously in *The Quarterly*, however, by the very conditions under which this organ is published we are limited to religious topics except as we report events in other fields without comment. Insofar as religion touches all life it is hard to draw a line exactly. Please understand therefore that it is not because of a lack of interest in the tragic state of affairs today that we refrain from stating concretely how we think justice and peace could be found.

If ever future students of religion in Japan today chance to find this magazine they will doubtless appreciate our new department, "Current Religious Thought from Church Magazines" starting in this issue and compiled by Dr. C. B. Olds of Okayama. It will give a close-up view, relatively speaking, of aspects of the Christian community's life which might otherwise escape notice. While this first installment comes from only one magazine, a variety will be available. This time considerable space is given to the annual general meeting of the Kumiai (Congregational) churches as typical of what goes on in similar sessions.

We expect in the spring issue to present papers from all of the missionaries in the Madras delegation, in which they will bring us their impressions and factual reports to some extent. We trust that the spirit of Dr. Chiba's paper pervaded their meetings.

* * * *

CHRISTIANS CONDUCT MUNICIPAL CHRISTMAS CELEBRATION

One of the most significant Christmas celebrations of 1938 was held in the Hibiya public hall in Tokyo on December 20th when some 3,500 gathered for a program which took four hours and included an address by the Mayor. Wounded soldiers and the families of men in service were specially invited by the city and a newly organized union of Christians for service in the emergency, center-

ing in the National Christian Council, prepared the program. Girls from the Tokyo YWCA presented a play, and music was furnished by the Salvation Army and the Russian cathedral choir.

* * * * *

A mistake in printing rendered unintelligible two sentences at the bottom of page 350 of the autumn issue in Mr. Bott's article on "New Approaches in City Evangelism," for which we beg your pardon. The sentences should have read, "Such a church commonly maintains the traditional activities of the church at the center of the enterprise, but adds to indefinite degree such health, recreational, and economic aids as the especially needy types of population may require." Of course such churches are expensive and must seek support from people in more favorable environments."

* * * * *

"Hear, O Israel, the Lord our God is one Lord, and you must love the Lord your God with your whole heart, with your whole soul, with your whole mind, and with your whole strength . . . you must make his kingdom and uprightness before him your greatest care . . . You know that those who are supposed to rule the heathen lord it over them, and their great tyrannize over them; but it is not to be so among you. Whoever wants to be great among you must be your servant, and whoever wants to hold the first place among you must be everybody's slave . . . And if anyone wants to go with me he must disregard himself and take his cross and follow me . . ."

How Shall We Pray for Japan and China?

By JOHN R. MOTT

We print below a statement worked out by Dr. John R. Mott and Mrs. Mott for the governing of their own prayer life in the early days of the conflict between Japan and China. It is one which may well be studied and heeded by every earnest Christian.

1. We should pray for both China and Japan—for their rulers, their peoples, and, very especially, for all their Christians; for the ending of the war, and for a just and enduring peace. Not to pray indicates that we believe that human wisdom, devisings, combinations, and power alone will suffice to effect these things; whereas, to pray indicates that we believe that superhuman wisdom, love, and power are absolutely essential to the achievement of this wonder work. We should become alarmed if we find that in our secret prayer life this tragic need does not have a large place; because we are what we are in the dark where God only sees us and by which he judges us.

2. We should do all in our power to relieve human suffering. The volume of *unrelieved* suffering in areas affected by this war in the Far East is greater even than at any one time in the World War. Notwithstanding this alarming fact, it is tragic that, as yet, the efforts put forth by the Christians and others in America to meet this overwhelming and indescribable need are relatively negligible. Our sympathy and sacrificial action in such a situation are a true test of our Christlikeness.

3. We should, with true penitence, acknowledge the sins of our own country against both China and Japan, and bring forth fruits meet for repentance. This will be difficult. It will involve real self-denying effort and, it may be, very prolonged effort.

4. Let our Government know unmistakably that the Christian forces will be solidly behind them as they put forth their full influence to secure a just settlement.

5. Let us guard against the sins of the tongue, such as statements calculated to generate ill will and hatred. This does not imply that we should ever condone wrong or keep quiet about it. If it be possible, in good conscience, we should say and do nothing which will handicap either the missionaries or the national Christians in either of these countries.

6. We should be faithful in dealing with our friends in both of these sister countries. We should tell them what seems to us essential truth, but should do so in the spirit of love.

7. We should, in all that we do, insist on the clear distinction between right and wrong.

8. We should befriend the nationals of all lands of the Far East—Chinese, Japanese, Koreans—who are within our gates. It is not too early to begin to pray, plan, and act in the direction of laying foundations for reconciliation.

9. We should safeguard and strengthen in every way in our power the interest of Christian missions in China and Japan, for a period characterized by far greater need and opportunity than ever will inevitably follow the present overwhelming catastrophe. We should bear in mind that the real Christians in these countries are primarily the ones on whom we must depend to effect the great changes which must take place.

10. We should concern ourselves profoundly with the basic causes of the present alarming breakdown of international treaties and agreements and of moral standards.

11. We should master, make our own, and propagate the principles of Jesus Christ which, if seriously applied, would increasingly make the world a safe place and flood it with good will.

12. We should do in these critical and testing times what, as Christians, we shall wish ten years from now that we had done. To this end we should school ourselves day by day to take not only short views with reference to meeting immediate situations, but also long views.

—World Outlook.

One Million Missionaries

ELIZABETH F. UPTON

If one million missionaries had been sent to the Orient there would not be one million Japanese soldiers in China today. The war is the sin of lukewarmness among Christians of today. If we Christians were really our brother's keepers, we should have done something more than give China and Japan the knowledge of modern warfare and supply the two countries with arms and materials to carry on the war. It is said that only fools can not learn from experience, so now will Christians show themselves fools or, learning from experience, see that one million missionaries are sent to the Orient so that love may be known everywhere? How can there be any Christian diplomacy unless both sides hold Christian ideals?

Here in Japan missionary work is entering on a new era. The first missionaries have fulfilled their task. Schools and colleges have been built, educated men have been trained in the theological schools, churches have been built, and the work of the church in general is in Japanese hands. The Bible and prayer book and many other books have been translated. A Christian literature has sprung up, and Christianity has been given official recognition. The work of these early missionaries has been well done.

But now is the time for a million missionaries to come and lay down their lives that all the people, not just the educated and those who have money and those that live in the large cities, may know of the love of God and what the cross means. Three quarters of the population of Japan is said to live in the rural districts, and practically no Christian work is being done there. For example, in this prefecture of Saitama, which I imagine is fairly typical of other provinces, there are 4 cities of over 30,000 inhabitants. All of these have 3 Christian churches, none of them with more than 100 mem-

bers, and few with an average attendance of more than 20 at their services. Of the 48 towns of 5,000 to 30,000 inhabitants, only 15 have any kind of Christian work, while of the 313 villages of 2,000 to 5,000, not more than 10 have ever heard the name of Christ.

Until one has lived in a village it is difficult to even guess at the heroic struggle against poverty, disease, and vice that the people there have to face. There is the problem of the tubercular, for whom no place of refuge is provided, so that it is constantly spreading; also, the blind, the insane, the widows, and the fatherless, all of whom long for a neighbor to whom they can turn in their great need, and often are waiting to learn of the love of God in Christianity. But besides this there is the work among the children of the villages, as there are from 200 to 600 or more in every country school; if they can be reached the whole character of the village life can be changed. If this be true in Japan, how much greater the need in China, after this terrible war with its suffering on both sides! Surely among the Christians of the world there are those who, "moved with compassion," will gladly give their lives that peace, the gift of the Holy Spirit, may come to those who suffer. The Roman Catholics seem to have realized the need for greater numbers for this country work, for in the prefecture or county around Nagoya they have 60 monks and 70 nuns at work.

Some may think that the Japanese clergy should do this country work, but they are hardly enough to care for the city churches, where they are valiantly trying for self-support. Here in the Orient where there is so little money, the support of a clergyman is a terrible drain on a small congregation. It means that a certain amount is asked from each member, so that the churches tend to become religious clubs for the well-to-do. The only way to keep this from happening and to keep the churches open to the poor as well as the rich is to have part of the money come into the church from outside sources, and by surrounding one central church with 10 to 15 mission stations in the country or the slums.

To really build a mission station it means that some one should go and give his life that a strong center should be formed and this

the 1,000,000 missionaries could do. Once the mission has come into life the visiting clergyman with the help of volunteers, lay-readers, or catechists could carry on the work and all the small gifts would pay for the support of the mission as well as the central church. St. Paul had the care of many churches and he wrote letters or sermons to be read in them. In this way teaching and instruction could be given to the out-stations.

Surely there are many who could accept the challenge of offering their lives that all men might become brothers in Christ, so that wars and rumors of wars might cease. Never has the Orient needed love and friends more than at this time and never has there been a greater opportunity for advance. May the church of Christ send forth its million missionaries.

PROGRESS OF THE CATHOLIC WORLD MISSION

According to statistics published, from Catholic sources, the Catholic missionary activity is showing considerable progress on all fronts.

Whereas in 1927 the number of the faithful coming under the jurisdiction of the Propaganda Fide was over fourteen million, it has risen today to twenty-one million. Missionary activity has met with great success in the "dark parts of the earth," where Catholics, who ten years ago only numbered three million, now number nearly seven million. In the Belgian Congo, for example, there were, in 1927, about 563,000 Catholics; today there are 1,700,000, and over a million catechumens. The same is true of developments on the mission field in India. In 1927 there were a bare 172,000 Catholics, but today there are over three million. In spite of the numerous natural catastrophes and wars with which it has been visited, China numbers three million Catholics as against 2,300,000 in 1927. The available statistics show that on an average the church has gained an annual total, through its missionary work, of some 681,000 Catholics.

The Significance of the Madras Conference

YUGORO CHIBA

Is there any precedent for the chaotic condition we find ourselves in at the present time? Politics, society, international relations—wherever we turn our eyes we find confusion and discouragement. We seem indeed to be standing on the edge of a volcano likely to erupt at any moment, but just where or to what extent no man can tell, except that in certain regions of the earth severe shocks have already been experienced and from these danger zones dark clouds of smoke are rising ominously.

Since the dawn of human history the tides of progress and civilization have been flowing for fifty centuries, yet mankind seems still not far from the savage state. Men are fighting each other like wild beasts, and the weak become the victims of the strong in a dreary scene of hopeless carnage.

Since the advent of our Lord Jesus Christ on this earth to bestow peace and blessedness upon all men, 1938 years have passed. Many sincere believers have accepted his rule and striven to do his will in various parts of the earth. Since that time from the north pole to the south and from the east to the west the doctrine of a universal church formed without any discrimination as to race or condition but solely for the glory of God and the good of mankind has spread. No one can deny the significance of this universal fact. All over the earth Christian believers are praying with one voice; "Thy will be done on earth as it is in heaven."

Yet what do we find the actual condition of the world to be at this time? His will is not yet done on earth. Even if we grant that the majority of the great nations are Christian in name, yet even in this very Christendom his divine will is not supreme.

If we attempt to make a thorough investigation into the causes

of the dark clouds now discernible in the direction of the Far East, we shall discover somewhere certain vital connections with the so-called Christian nations of the Occident. While it is true that great advance had been made in propagating Christian principles in the Orient during the past four-score years, churches and Christian schools have been widely established, social welfare agencies have likewise been functioning and the number of believers is considerable, yet when we study conditions in the Far East today we find them generally not such as are in harmony with his divine will. Has not our Lord said, "Ye are the light of the world and the salt of the earth"? We remember that he said also, "Go ye into all the world and preach the gospel to every creature" and "Ye shall be witnesses unto me," but are we now courageously standing as witnesses to the Christ who was crucified on the cross to redeem us from our sins?

If indeed all Christians everywhere were faithful and true witnesses of Christ in words, acts, and daily life; if we were serving him sincerely and loyally in our social and political organizations and in our international relations, would it be possible to see such slaughter, such appalling havoc as we see today? Are not Christians everywhere to be held responsible in great degree for these terrible conditions? It is high time for us to awake, to study deeply the causes of the present conflict, and to repent of our unfaithfulness before the Lord and to beseech his pardoning grace.

Truly problems of theology, ecclesiastical orders, and church organization are secondary in importance, and for all of us the primary duty is to strive to realize the extent and seriousness of our negligence in the work of building up his divine kingdom, the work to which we were solemnly called. We must repent with broken hearts, beseech forgiveness, and rise to do our duties.

This is the absolutely essential point to be considered, is it not, at this world Christian conference in Madras, India? If we can actually attain this object will not a new and stronger link be forged in the chain which binds us all together? As we pray that this great end may be brought about here and now, shall we not also exercise all our powers to effect this result?

A Man and the Drift

(Isaiah 32 : 2)

G. W. BOULDIN

We moderns are inclined to have a pretty good opinion of ourselves. We are almost boastful at times. Not only do we have things that we claim are bigger and better than any other age ever had, but a listener-in might conclude that we get things in a bigger mess than any other age. And it is not the purpose of these lines to argue that everything is proceeding smoothly and beautifully at the present time.

But if we take a good look at Isaiah's age we find a situation so serious that it may cramp our modern boasting a bit. A proud nation, a great people were about to be destroyed. Perhaps no finer pride has been held by a national group than that of the Chosen people at the height of their country's prosperity. And the fear of calamity at that time was not mere imagination nor the creation of pessimists. It was reality very near at hand.

That is the setting for Isaiah's wonderful words and visions. Where can one find such words? Can you have a really inspiring Christmas anthem without using at least some of the words of Isaiah? So far as I can recall no one else in the history of literature has quite rivalled Isaiah for the beauty and grandeur of his visions of human life in the future. And all these words came out of an atmosphere that left most men with no words of hope and courage. Would that we could find the secret of such visions of hope in the midst of such universal gloom.

" . . . And a man shall be . . . as the shade of a great rock in a weary land." (32:2). Read the whole chapter. There is beauty in every line.

In these days when pessimism seems so prevailing, let us see if

we can agree with Isaiah that "a man" can make a difference.

We shall need to see this figure of speech through the eyes of an experienced traveler in desert lands.

If the desert would stay where it is we should know what to count on, but it won't do it. It drifts. There are places all about where it rains, and there are frequent oases made by water that comes flowing out of the ground. And wherever this moisture occurs there will be beautiful vegetation if it has half a chance. But here is where the drifting of the sand works such havoc. If there is not something to hold back the drift it can blot out the most life-saving oasis.

Now let us look at that great rock at the side of the valley, or on the edge of the oasis. It is in a strategic position, it has character, and it stays on the job. It stops the drift of the sand, at least at that place, and soon there is the cheerful green in the shade and under the shelter of this rock. And if there be enough of these rocks and if they form a line and all work they may hold back a long time of desert.

Isaiah says a man is like that. Or at least he says a man "shall be" like that. But these words occur in the midst of a vision. Shall we conclude that this is true of man in connection with vision and not otherwise? Is vision the thing that can change drifting sand into a rock, or a lifeless thing into a magnet?

I have no doubt that Isaiah himself was one of the best examples of the truth he has stated. The swarms of armed Assyrians had just about turned the people into scared and stampeding crowds. But Isaiah sees their very instruments of destruction turned into tools for the production of useful things. And of course he does this in connection with faith in God and a hopeful interpretation of what is in man. Though we cannot tell just to what degree he was able to stop the drift of his time, yet we can see that throughout history, and especially at the present time, he is a great rock in a world that has a frightful amount of sifting sand.

What would the course of Christian history have been and what would be our faith today if a Pharisaic form of things had prevailed

in the Church of the first century? But was it not largely through one man, his vision and his effort, that the Early Church gave us the Gospel of the Son of Man? Was not Paul the personality, sometimes seeming like a knotty personality, that stopped that drift toward barrenness?

And so on throughout history. Luther was almost a tempestuous rock, but he gave Christendom a chance to get a new lease of life and see truths that were being neglected. Wesley was a rock of persuasive enthusiasm and gave a new depth and mellowness to what Luther had released. But before Wesley, John Bunyan. He was in the shadows of brick walls rather than in the shade of a great rock. But how tremendous was the quiet stream of life in him. Does he not demonstrate that the depth and strength of Christian life may have very little connection with environment; that this life is the most powerful thing in the world?

But I think this word was not intended for the men only who rise above the horizon of history like Mt. Fuji. In fact the figure seems to fit the quiet man or woman better. And nobody knows how many there are of these.

The present seems a pretty good time to remind ourselves that we are not commanded to be whirlwinds. We don't need many whirlwinds. They doubtless cause more drifts than they stop. We ought to say very reverently that only God knows enough to be able to use a whirlwind. Our work is different.

This passage then contains a philosophy of history. It will help us to have an understanding of our times.

But it contains a gospel. It is wonderful in a frightful world to be able to find a "hiding place from the wind, a covert from the tempest," and still more wonderful to find "streams of water in a dry place." And for our dim eyes and dull ears to be opened so that we can understand things should cause us to see that this is really a gospel.

It also contains a daily duty and privilege. It is still more blessed to give than to receive. That is, if it is fine to find shelter, is it not more blessed still to give shelter? If others have stopped

the drift that would have swamped us shall we not consider it a privilege to do our bit to stop some drift or other?

"On this Rock will I build my Church." That Rock was a character, a vision, a faith, and a faithfulness. We need now a long line of vital trustworthy characters that will stop the drift of violence and the fear and faithlessness and hopelessness that violence breeds.

KAGAWA'S TEN POINTS

In one of his addresses at the annual retreat of the Kagawa Fellowship, the famous social worker and evangelist gave five points of achievement or victory in the Christian contribution to Japanese life—1. personal piety, 2. purity, 3. respect for labor, 4. the spirit of peace, and 5. the spirit of social service. On peace he said, "Japanese people have never disliked the idea of war, but now they say this present war is not for war but for peace! That amazing thing has come about through Christianity. It is a step in advance that one must find an excuse for war."

In another address he pointed out five mistakes in missionary work:—1. too much dependence on Japanese workers; 2. failure to read Japanese newspapers; 3. not reading good Japanese books; 4. not enough mingling with Japanese; and 5. not growing with the Japanese. "Be a Japanese," he said, "sit by the firebox and be patient." "Do not be ambitious. You want to be big. That is western psychology." "Feel the sins of your coworkers. . . Do not lose, your temper with your fellow workers. Trust them. When you scold, do not lose your temper; if you do you will be a failure. Live the Gospel. . . If you would cure the evils of Japan you must pray and share in redeeming the sins of her people." "The church of Christ will take time. Maybe four hundred years will be necessary."

A Historical Review of the Laws Regulating Religions in Japan

AKIRA EBISAWA

[Translated from the August 1938 issue of "Religious Education," a monthly magazine published in Tokyo.]

The Successive Laws and the Reasons Therefor

Our country holds a peculiar position with regard to the religions existing in it. Practically all the great religions of the world are represented here, having been introduced one after the other, and this makes a situation such as can be found in no other country.

After the first administrative council was formed at the beginning of the Meiji era, laws and regulations concerned with the various religions began to be issued successively and these laws naturally raised issues which were complicated and perplexing. Hence the suggestion was made that one general comprehensive law should be formulated to apply impartially to all religions.

The successive laws actually proposed but heretofore not enacted are here listed—

First bill: presented December 14, 1899 at the time of the second Yamagata Cabinet. A bill to regulate religions was proposed and referred to a special committee, but when the revised draft was brought in by the committee it failed to pass. The vote, on February 17, 1900, was 100 for and 121 against.

Second bill: presented on January 17, 1927 in the 52nd Diet. This was at the time of the Wakatsuki Cabinet and the bill was in charge of Minister of Education Okada, but when the Diet adjourned the bill, unpassed, was still under consideration.

Third bill: at the time of the Tanaka Cabinet (1927-1929), Minister of Education Shoda recognized the need of a law to regulate religions and formulated 99 articles to apply to religious organizations. After considerable discussion of this bill in the 54th

Diet the legislators adjourned without taking definite action.

From this time until 1935 the views of religious bodies were canvassed and careful consideration was given to the matter in repeated conferences in order to prepare a 4th bill which was presented that year. But during this period there were so many changes in the ministry concerned with the matter that the original bill was withdrawn on December 1, 1937 and a revised bill submitted.

It is believed by some that the bill was gradually improved by repeated revisions during these years; yet it must be clearly understood that religious institutions are entirely different from others, such as profit-earning business organizations or commercial corporations. Being spiritual in nature and relying on faith for success they cannot easily come under one basic law or all be regulated by the same rules. We earnestly hope that the authorities will understand this, will study the history of previous experiments, and will strive to make a sensible, comprehensive law without omissions or insuperable obstacles to enforcement.

For this purpose a study of the opinions presented at the times these previous bills were under discussion would seem to offer helpful suggestions. Indeed we feel that it is positively necessary to review these opinions in order to learn the changes thorough which the popular mind has passed in religious circles, which we here attempt to do.

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Results Achieved by the First Proposed Bill

This bill was introduced by the Yamagata Cabinet on December 9, 1899, to aid in the maintenance of public morals and was considered an urgent necessity in connection with treaty revision. On the 14th it came up for consideration in the House of Peers of the 14th Diet. As the sponsors were assailed by many provocative interpellations and arguments were continued to a wearisome length the bill was referred to a special committee composed of Marquis Kuroda and fifteen other members. In the following year, on February 17, 1900, when the revised bill was brought into the Diet it

was voted down, 121-100.

Those who assisted the government at this time were Mr. J. Shiba, Chief of the Bureau of Shrines and Temples, of the Home Department, and Mr. Tosuke Hirata, Chief of the Bureau of Legislation, and some others. It is said that in the revision those chiefly concerned were Mr. Yasukata Matsuoka and Mr. Yatsuka Hozumi. In both drafts the following expressions were used: "official recognition," "establishment of state supervision," and "regulations for protection"; and in both it was agreed that religious organizations might become "juridical persons." Nevertheless in the revised draft the following provisions were found which would seem to tend toward extending the powers of the state and lessening the protection afforded religious bodies, *viz.*: that a religious organization, even if lacking sectarian churches or temples should be recognized; that the competence of bishops or superintending priests should be stipulated and such persons should be conceded authority to appoint and dismiss subordinate priests and teachers; that propagandists (preachers) of religion should be restricted to Japanese subjects only; and that the fine formerly placed on slanderous attacks upon religions should be abolished.

* * * * *

Various Provisions of the Several Government Bills

A. Protective Measures

1. Exemption from taxation (land, houses, and registration tax). This includes buildings used for propagating religion and for religious ceremonies, and also the residences of ministers or priests situated within the compound.

2. Anyone who slanders or insults religion shall be liable to imprisonment for not more than one year or a fine not to exceed ¥50.

3. Lands and buildings used for worship are not attachable for debt.

B. Supervision

1. Special meetings should be reported to the authorities within 24 hours.

2. One who violates peace and order or corrupts morals or fails in his duties as a subject shall be required to give up his office or shall otherwise be restrained (limited).

3. Those for any reason deprived of civil rights shall not be permitted to assemble congregations or manage religious affairs.

4. The competent authorities may demand stated reports and inspect the same.

5. Every organization must have a representative recognized by the authorities.

6. Disputes concerning sectarian institutions shall be settled by their respective sectarian councils.

7. Concerning qualifications of priests or ministers and their activities there are provisions to the effect that regulations as to non-qualification of supervisors shall be set up by imperial ordinances; among those unqualified are those deprived of civil rights or suspended from them; those under penalty for disturbing peace and order; and those forbidden to publish their political views or propagandize.

C. Penal Regulations (with reference to B.)

1. One who fails to make a report for a special meeting may be fined not more than ¥20 and one who makes a false report shall be fined not more than ¥30. (Art. 1)

2. In cases of violation of Art. 2, the offender shall suffer minor imprisonment or be fined not more than ¥300.

3. In cases of violation of Art. 3, the offender shall suffer imprisonment for not more than one year and a fine of not more than ¥10 shall be paid.

4. In cases of violation of Art. 4, the offender must pay a fine of not more than ¥20 if he neglects to report or objects to investigation or makes a false report.

Those who are guilty of fraud or seduction in performing religious rites or who disregard a ruling suspending or prohibiting them from performing their duties as priests or ministers may be imprisoned for not more than one year or pay a fine of not more than ¥200.

Christian Opinions concerning the 2nd Religions Bill

(Taken from Bulletin No. 35 of the National Christian Council)

The National Christian Council repeatedly investigated the original draft of the 2nd bill to regulate religions in order to formulate views which should express correctly the sentiments of Christian circles. A special survey committee to make these investigations was appointed on January 14, 1927, the Council convened delegates from all the Christian denominations, and these met, exchanged opinions as to the necessity of making amendments, and drafted a statement of opinion as to the revision of the proposed bill. Having also considered carefully the opinions of the Church of Christ in Japan and associated bodies, the Council issued the following remonstrance and suggestions as to amendments.

“Our view regarding the bill to regulate religions which the government plans to introduce in the coming Diet is as follows: We are seriously concerned over certain provisions, fearing that they will constitute a direct violation of the principle of freedom of religious faith expressly guaranteed by our national Constitution. Fearing that evil effects are likely to result from the passage of this bill, our Council cannot keep silent but is determined to amend or eliminate the following articles.”

“In Art. 28 of the Constitution the words “freedom of religious faith” doubtless mean liberty to propagate doctrines and perform religious rites. This interpretation and countless examples of its application have gone unchallenged for forty years now and we cannot tolerate the confusion of thought produced by this bill. We therefore are most desirous of having the following objectionable features eliminated:

“I. Freedom of faith should not be restricted except as expressly mentioned in the Constitution. Yet in the bill under consideration the approval of the Minister of Education is required in Art. 1, and permission in Articles 27 and 92, to establish regulations under official supervision, so that the religious leaders, i.e. priests, ministers, or superintending priests (in Art. 39) must obtain government sanction or permission to perform their duties. If not so authorized the

priests or ministers cannot act, and if they persist in acting may be penalized . . .”

This plainly restricts the freedom of faith guaranteed by the Constitution and is an act of enslavement highly objectionable.

“II. The system under which religious institutions are existing and functioning should be self-government. Yet in this proposed bill a religious organization which does not consider it necessary to have a superintendent or leader is forced to obey the governmental authorities. . . . Hence there is no way of organizing a religious body without some official head. Indeed such an organization must submit to outside direction and may even be forced to secure a teacher or leader while said leader’s qualifications may be expressly stated. This is a serious restriction of liberty in case the organization does not desire an official head or ecclesiastical functionary.

“III. The interference of the state in the affairs of religious organizations should be negative only. Yet in Articles 9 and 10 it is said that the local authority and the Minister of Education should supervise religions and exercise administrative functions in case of necessity (Articles 11 and 12) and internal administration is mentioned in Articles 13 and 41, and even “worship” in Art. 12. All this tends injuriously to affect and even to destroy religious freedom and seriously to confuse politics with religion.

“These are our views. We must insist upon the absolute necessity of amending these points in the articles and clauses of said bill.”

* * * * *

The Efforts of Bishop Uzaki

In the conference held on June 1, 1926 to discuss the 2nd bill and its probable effect on religious institutions Bishop Kogoro Uzaki, Chairman of the National Christian Council, as representative of the Christian leaders’ contentions, exerted himself to the utmost to interview the government authorities and to obtain definite replies. He presented the following interrogations:

1. What do you mean by a religion, other than Buddhism and

Shinto? 2. How do you distinguish between an association (*kes-sha*) and a religious sect? 3 4. What is the reason why this bill does not specifically mention the Christian religion? 5. What are the interpretations of religious bodies (denominations) and the qualifications of teachers given in the bill? 6. What about the problem of amalgamation and official recognition? 7. What about state funerals? 8. How about penalties inflicted upon non-official religious teachers who perform religious rites? 9. How do such regulations apply to religious sects?

By means of these questions and the replies received the whole question became much better understood, especially as to how these matters appeared from the Christian viewpoint.

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Opinions of Private Individuals on the Proposed Law

The following points were made by some of those stating their objections to the original bill in 1926. Though these views were not put forth officially yet they give some idea of popular opinion at the time.

In General

1. To regard religion as harmful or useless; to restrain its activities and influence, which are the source of faith, morality, and wisdom, has a tendency to depress and discourage religious propagandists unreasonably.

2. Notwithstanding the fact that freedom of faith is guaranteed by the Constitution this bill may forbid the exercise of rites essential to the propagation of religion and which were in general permitted hitherto, and may thus clearly infringe on the Constitution.

3. Since religion is something exclusively related to the spirit, government should not concern itself with religious activities unless they are detrimental to peace and order or injurious to public morals. Yet in this bill the Minister of Education is required to give formal approval (recognition) of religious institutions, and to concern himself in the organization and amalgamation of churches and sects and even in the appointment of superintending priests. Further-

more the same Minister is authorized to form a council composed of religionists of the respective bodies, even including perhaps athiests or non-religionists, and this council may pronounce upon doctrinal points. So that religion, a spiritual domain, may be supervised by the state!

4. It is clear that the nation not only will not be benefitted by this law but will actually be injured by it. Its provisions are entirely unnecessary and even harmful. If anyone is found to be exerting an evil influence on society by means of religious practices he should of course be restrained but there are civil and penal codes in existence by which he may be judged and hence such special laws are quite superfluous.

5. If this law is passed the leaders and priests in all sects, including Christians, will be subject to the authority of the Minister of Education, who will then actually be the ruler of all existing religious institutions in the whole Empire. If he prescribes a textbook for Sunday schools all the churches everywhere must adopt that text; if he orders shrine worship his order must be universally obeyed.

6. It is evident that this bill was formulated merely for the convenience of the Minister of Education—to assist him in controlling affairs—but without any adequate consideration of what the effect would be on churches or the lives of the members. Hence the law is for all these reasons void of significance or value to the state.

Concerning Specific Points

1. What is meant by the phrase “approval of the Minister of Education” when relating to religious affairs? After receiving “approval” (recognition) is it only then possible to propagate religion freely and hold services? If so, such freedom is plainly not that promised by the Constitution. If this “approval” is to be obtained after the work is done then it is evidently quite useless and involves unnecessary exertion.

2. By this law it seems that the Minister of Education holds a position above Christian churches and the various religious sects and can rule over all their affairs. He may “approve” religions;

“recognize” church organizations and denominational sects of various kinds; “authorize” superintending priests to perform their necessary functions; and “sanction” the dissolution or amalgamation of the various sects as the case may require; and finally allow his own appointive council to make decisions in religious disputes. This means that the state holds absolute power over matters of faith and conscience.

3. By this law the various sects must all appoint superintending priests. If any do not they shall not be recognized. Thus even sects already established must change their system. For instance, the Church of Christ in Japan (Pres.), the Congregational, the Baptist, and the Christian Churches, and the Society of Friends, in which every believer is regarded as a priest of God, and other modern, progressive churches as well must accordingly suffer extinction, their honorable history must lapse into obscurity, and each sect's distinctive principles must be given up.

4. The provisions that dissolution or amalgamation of sects, as the cases may arise, must be sanctioned by the Minister of Education was considered desirable because such organizations were looked upon as merely business corporations. How can the Minister of Education decide upon the unification or otherwise of spiritual forces? It is manifestly an outrage for him to attempt it!

5. Likewise in case of the dissolution or amalgamation of churches, this also is a spiritual matter and does not come within the province of a Minister of Education. It is enough to report results to the proper authorities. The government should merely endorse such actions.

6. As the bill was drafted the required qualifications for teachers or leaders are graduation from middle school or girls' high school, and two or more years' training in a theological school. Now this also shows disregard for the spiritual nature of religion and a fantastic idea of actual conditions in the Christian church today. Thus to define the qualifications of Christian workers will injuriously affect the promotion and progress of religion and retard fulfillment of the mission of the Christian churches.

7. Restricting the freedom of believers to propagate religion and imposing heavy penalties are most deplorable regulations. The history of Christianity was made possible by the zealous efforts of lay believers and in future such devoted believers, well instructed and of virtuous character, will increase more and more, and through their work Christianity will expand its influence and the state and society will benefit. To restrict these labors is highly inexpedient. No doubt the law should be amended to restrain unqualified leaders who propagate religion simply as a means of gaining a livelihood. Of that we do not disapprove, but to restrain sincere believers unwisely will bring injury to the cause. Of course teachers and priests usually receive financial compensation for their work, but that is a reasonable wage, to prohibit which would be most harmful.

8. When any controversies arise within religious organizations there is no reason for the Minister of Education to concern himself with them unless state laws are infringed thereby.

9. As to the council established to investigate religious controversies, it is wholly superfluous and actually injurious to religion. The only matters coming under the council's jurisdiction would be points extraneous to the civil law, and these being only spiritually discernable how could a council composed of Buddhists, Shintoists, agonistics, athiests, and the like decide such matters? The idea arose from a gross misconception of the whole subject.

10. New denominations from time to time arise within the Christian community, but there is no provision in this bill for their recognition.

11. Even an entirely new religion may appear at some future day, but there is no provision of such a possibility in this bill as drafted.

Christians' Opinions on the Fourth Draft of the Religions Bill

The draft of the fourth official bill (apparently the 1935 bill is not counted officially.—Ed.) which is to be introduced in the coming Diet session has been thoroughly discussed in advance

and every effort has been made by the responsible authorities to learn the opinions of the various religious sects. The Rev. Mitsuru Tomita, then president of the National Christian Council, appointed as one of the members of a special investigation commission, has kept in close touch with the sponsors of the bill and has done his best to transmit the Christian view. From the political side, too, we are fortunate in having Christians represented by the Hon. Tsunejiro Matsuyama, M.P., one of the commission. With both these qualified members speaking for the Council we feel that its views have been ably set forth. The following are the essential points brought out in the report of the Council's special committee.

Opinions of the National Christian Council on General Principles

1. We hold that it is necessary to have laws regulating the affairs of the various religious bodies functioning in our land if these affairs concern administration only, and if the law does not infringe on the spirit of the Constitution, which guarantees freedom of faith, nor affect the essence of religious life and teaching. So with this proviso clearly stated we do not object to the amended draft of this bill.

2. We desire that this revision of the former bills should be framed in such a way as not to affect freedom of worship, propagation of belief, and the establishment of churches.

3. While it may be desirable to condense and simplify former bills, yet too great brevity may tend to confuse the meaning, and we recommend the utmost clarity in phraseology, so that all may perceive at once the intention of the bill without resort to elaborate explanations from its authors.

4. We hold that, in support of the policy of safeguarding the self-government and progressive features of religious organizations, the clauses tending toward stricter control should be mitigated; while, on the other hand, strict control over those obstructing religious activities should be provided by suitable measures.

Four Suggestions as to Specific Measures

1. We hold that the words "recognition" and "permission" in

the text of the law should in all cases be changed to "report" ("endorsement").

2. The ruling that the supervision of religious organizations in accordance with the regulations should be in the hands of the competent minister should be cancelled, and also references in this connection to "prefectural (local) governors."

3. We desire that in case the supervision of prefectural governors be allowed, the limits of their authority should be fixed in consultation with a (special) commission.

4. We earnestly desire that the competent authorities shall provide an investigation commission to study matters of administration and that this shall always make inquiries regarding the intentions of religious bodies whenever doubts arise.

The Church of Christ in Japan appointed a survey committee and published their suggestions as to amendments to the 4th bill as follows:

We find that this bill represents religion as a legitimate concern of society and hence proposes to supervise religious activities, which are essentially the results of faith, by employing such words as "recognition," "permission," and "supervision." It is readily perceived that these ideas permeate the entire text of the bill. We find this reflecting discredit upon the legislative honor and sincerity of the nation. We are convinced that we should zealously preserve at least freedom of worship, the propagation of religion, and the organization of churches, in the interests of the freedom of faith guaranteed by our national Constitution. For these cogent reasons, we desire that this draft should be amended so as to substitute "report" for "recognition (approval)" and "permission" . . .

This official draft comes under the law regulating associations, *viz.*, under Article 29 of the Constitution, aimed to regulate religious associations. Hence it is claimed that the permissive or prohibitive features of the draft are merely conventional terms referring to regulation and do not constitute any serious ground for ob-

jection. But, as already explained, if the establishment of religious bodies comes within the category of normal activities guaranteed under freedom of belief, then clearly the necessity of having such officially recognized interferes with this freedom.

Since the Meiji Era the establishment of churches and other such matters has generally been carried out after obtaining official permission or recognition. Hence it may be argued that this bill is no new law but merely follows precedent. But we find that in the former procedures no actual law was involved. . . We may also say that although hitherto officials have dealt with religious questions as if permission was a required matter yet it must be remembered that since the Restoration virtually all officials as well as the people themselves have generally regarded religious matters lightly, especially with respect to freedom of religious belief, even though this was expressly mentioned in the Constitution. . . It is only during modern times that the people have waked up to the importance of this pending law and that they are urgently desiring the state to take definite measures to encourage religious activity and guarantee freedom of faith by the provisions of this new law.

Expectations with regard to the Proposed Bill

As mentioned above, the revised draft of the bill to be brought up at the coming Diet session for the fourth time was finally completed after having been repeatedly studied by the authorities concerned since the end of last year. It was officially announced on July 20, 1938 that this bill would be submitted for discussion to the investigation commission, so a copy of the draft would assuredly be presented to the various sects or organizations for their comments.

With regard to the enactment of a law to regulate religious sects and to form the keynote for their permanent treatment, we eagerly await the reflection of public opinion upon the spirit of this legislation. We recognize the need of systematizing the complicated laws and regulations heretofore so often proposed, even from the time of the first organization of an administrative council in 1868, and we also feel deeply the necessity for protection and fostering care to be

given to religion for the future benefit of our nation. Hence we hope that this bill as amended will lay the chief stress on protection and support rather than upon control of religions.

Especially in this extraordinary time we need unusual acumen. It is most essential to avoid passing a permanent law influenced by the hectic light of the present day.

As the enactment of such a revised draft of the law possesses permanency it must be considered from the point of view of normal living conditions by foreseeing the situation a hundred years hence rather than by allowing ourselves to be unduly influenced by the atmosphere of the present period. Just in the degree that this law is peculiarly significant, so to the same degree are our expectations intense and hopeful.

ON "STATE AND EDUCATION."

Upon entering school students go through various exercises which are calculated to impress upon their young minds the moral principles enunciated in the Imperial Rescript on Education, so that when they reach manhood they may be prepared for any emergency which may arise. This Rescript says in part:

Always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of our Imperial Throne coeval with heaven and earth. .".

In the spirit thus exhorted by the great Emperor Meiji, they unhesitatingly offer themselves and go to death with perfect composure. They do so with a firm conviction that even after death their spirits will live eternally to guard their country against all enemies. No wonder, then, that soldiers going to battle say to each other that they will all meet at Yasukuni Shrine. This shrine is dedicated to the spirits of soldiers who have died in line of duty. It stands among cherry trees atop Kudan Hill in the central part of Tokyo, and every year the Emperor Himself makes a visit to the shrine to pay respects to these loyal spirits.

It is the firm belief of our people, regardless of sex, age, or occupation, that they can attain the highest degree of moral being by sacrificing themselves for their Ruler and Empire. This is indeed the faith of the Japanese nation."

—Gen. Sadao Araki, Minister of Education, in "Contemporary Japan."

Proposed Bill Governing Religious Bodies in Japan

The Main Points

Article I. In this bill when *religious bodies* are spoken of the meaning is Shinto sects, Buddhist sects, and groups of Christians or of other religions, temples, and churches; and when the word *teacher* is used it means one who belongs to a religious body and gives himself to propagating the teachings of that body and to administering its ceremonies. [From here on “S” means *Shinto*, “B” means *Buddhist*, and “denominations” means the general Christian bodies.—*Translator*.]

Art. II. Sects (S & B), denominations, and temples are to be legal persons. Churches may become legal persons.

Art. III. Sects (S & B) and denominations, to be organized, must through the founder in each case fix the rules of the body, present the same to the Cabinet Minister in charge, and get a permit.

Such rules must contain the following:—

1. Name of the body.
2. Location.
3. Principal teachings.
4. Method of propagating and manner of performing the ceremonies.
5. How the head or the governing body and other agencies are organized, appointed, and dismissed, and how their functions are limited.
6. The facts about temples, churches, and other entities contained in these bodies.
7. Particulars about the qualifications, titles, manner of appointment and dismissal of chief priests of temples and heads of churches and their substitutes, their activities, and the facts about the clergy.
8. How the property is to be controlled and managed.
9. The facts about believers and adherents.
10. When it is desired to make changes in the rules of a body it is necessary to get the approval of the Cabinet Minister concerned.

Art. IV. Every sect or denomination must have a responsible head.

And the head of each body must maintain order in the body and represent it.

When the head of a body is a minor, or is unable to perform his duties for a considerable time, and so forth, a substitute shall be appointed. But before

any head or substitute may take office the permission of the Cabinet Minister must be obtained.

Art. V. When a new body has been organized, it is necessary to register the same at the place designated. And the same must be done when any changes are made in the matters registered.

If changes have been made and the same not registered, such changes cannot be applied against third parties.

Art. VI. Religious bodies may unite or be disbanded by getting the permission of the Cabinet Minister in charge.

And bodies may be dissolved on account of bankruptcy.

Art. VII. When a temple or a church is to be organized the founder must settle the rules of organization, get the approval of the head or governing body, and then get the permission of the local Governor.

The rules of temples and churches should contain the following:—

1. Name.
2. Location.
3. The name of the object of worship (or veneration).
4. The name of the sect (S. or B.), denomination, or temple to which it belongs.
5. Particulars about propaganda and ceremonies.
6. When a church (local group) is being organized which is not to belong to any general body it is necessary to give the name of the religion it represents, its main teachings, qualifications of teachers, their titles, method of appointment and dismissal, and general facts about their activities.
7. Facts about chief priests, heads of churches, their substitutes, and other agencies provided for.
8. Facts about members or adherents and their (legal) representatives.
9. Facts about the promoting temple and laws.
10. How the property is to be managed and how the new group is to be financed.
11. Facts about the philanthropic work to be done.

When it is desired to change the rules of a temple or church it is necessary to get the approval of the representatives of the members, the consent of the head of the organization, and the permission of the local Governor.

Art. VIII. A temple must have a chief priest and a church must have a responsible head.

And in either case the one who is the head must keep the body in order and represent it.

If the head be a minor, or be disabled for a considerable time, and so forth, it is necessary to appoint a substitute.

Art. IX. In the case of both a temple and a church it is required that three or more members must be appointed to represent the body.

These representatives of the members are to assist the heads of temples and churches in carrying on their work.

The election and dismissal of these representatives must be reported by the heads of temples and churches to the local authorities (mayors, *etc.*)

Art. X. Temples and churches which are legal persons must register their treasures and valuable belongings in books furnished by the local Governor at a designated place. Those who wish to have the use of manuscripts and copies of manuscripts may be allowed to do so upon request at a place designated by the authorities.

Art. XI. Temples or churches which are legal persons may do the things indicated hereafter by getting the approval of their representatives and also the permission of the local Governor:—

1. Sell or mortgage real estate or treasures listed in the treasure-book.
2. Contract debts or become surety for others.

In the case of (1), if the approval of the representatives cannot be obtained, the head of the temple or the church may explain the matter to the Governor and make request for permission to proceed.

Transactions put through not in accordance with Art. XI. are null and void. And if in such a case an innocent party suffers loss, the head of the temple or church may be required to make good the loss.

Art. XII. Temples or churches may unite or be disbanded with the consent of the local Governor. In either of the following cases the Governor may order the dissolution of a temple or church:—

1. Where the building has been destroyed and not replaced within five years.
2. Where the temple or church has been without a head and a representative committee for three years.

A temple or church that is bankrupt shall be dissolved.

Art. XIII. Provision for control of land and buildings of temples and churches, and provision for making changes in the same will be made by instructions from the authorities when occasion demands.

Art. XIV. Where the law governing religious bodies does not meet a case, such matters as the union and dissolution of religious bodies will be met by Imperial Decree.

Art. XV. The provisions of Art. V. shall apply to temples and churches that are legal persons.

Civil Code Articles 43, 44(1), 54, 57, 70, 73, 83, and Civil Code Enforcement Regulations, Articles 24, 26, 27 shall apply to sects (S. & B.), denominations, temples and legal-person churches; Civil Code Articles 50 and 51(1) shall apply to sects (S. & B.) and denominations; Civil Code Articles 41 and 42 shall apply to temples and legal-person churches, but the substitute provided for in Article 57 of the Civil Code shall be appointed or elected in accordance with the rules governing religious bodies.

Art. XVI. Whenever a religious body, or the activities of a teacher, (whether propaganda or the performance of religious ceremonies or other religious acts) shall disturb the peace, pervert customs, or interfere with the performance of duty on the part of subjects, the Cabinet Minister concerned may limit or prohibit such activities; may suspend a teacher for one year, or may order the dissolution of the religious body.

Art. XVII. If a religious body or an agent of that body shall go contrary to a command of a Minister of State, or regulations concerning religious bodies, or commit acts harmful to the public interest, the Minister in charge may withdraw recognition, or suspend or prohibit or dismiss the agent and appoint another.

If a teacher violates the law and harms the public interest, the Minister of State can suspend him for one year.

Art. XVIII. When necessary for purposes of supervision, the Minister of State may cause reports to be made, or have investigations made as to actual conditions.

Art. XIX. The Minister of State in charge may delegate a portion of his authority over religious bodies to the local Governor.

Art. XX. Those who are dissatisfied with punishments administered under 2 of Art. XII. or Articles XVI. and XVII. may appeal from the decision objected to. And those who feel that they have been harmed by decisions under 2 of Art. XII. and under Art. XVI. may if they choose take their cases to the Administrative Court, but if so they cannot make an appeal elsewhere.

Art. XXI. When lands or buildings have been duly registered according to law they cannot be attached for debts made after registration, except to satisfy a prior claim, a mortgage or the right of pledge. And the same applies to treasures registered in a registry-book.

Art. XXII. Religious bodies are not to be required to pay income tax; this by order. Temple and church grounds are to be free from income tax, by order. Local governments, such as Hokkaido, prefectures, cities, towns, vil-

lages, *etc.*, may not collect taxes on the incomes of religious bodies.

Art. XXIII. Religious associations (*Kessha*, not *dantai*), which teach religion and conduct religious ceremonies, when organized must present their rules and articles of organization to the local Governor within 14 days. And the same must be done when changes are made. The following items must be included in the articles of organization:—

1. Name.
2. Location.
3. Teaching, ceremonies, religious practices.
4. Name of object of worship or veneration.
5. How the association is organized.
6. Management of property and financial affairs.
7. Qualifications and manner of election of teachers and representatives.

Art. XXIV. The representative of a religious association must deliver to the Governor the names and addresses of missionary workers. And the same must be done in case of changes.

Art. XXV. The regulations in Articles XVI, XVII, and XX. shall apply to the workers of religious associations.

Art. XXVI. Religious teachers or missionaries who violate the regulations of Art. XVI. (and Art. XXV. when that applies), limiting, prohibiting or suspending activities, or violate the provisions of Art. XVI. dissolving a body may be confined in prison or required to do hard labor for not more than two months or required to pay a fine of not more than ¥300. The foregoing shall apply to religious bodies as well as to associations.

Art. XXVII. A representative of an association who commits either of the following offenses will be fined ¥100:—

1. Not to make the report as required in Articles XVIII. and XXV., or if making a report, to make one that is not true.
2. Not to register as required in Articles XXIII. (1), XXIV., or XXXVII., or if registering, to register falsely.

Art. XXVIII. If the representative of a religious body or his agent or substitute commit any of the following offences he shall be subject to a fine of not less than ¥5 nor more than ¥200:—

1. To neglect to register as required under Art. V. (including Art. XV. (1) when that is applicable),
2. To violate Civil Code, Art. 51 (1) when that applies under Art. XV. (2), or to make a false entry in the property report,
3. To hinder investigation by the Court as provided for in Civil Code Art.

82 applicable under Art. XV. (2), or to fail to make a report as required in Art. XVIII., or to make a false report, or to hinder investigation.

4. To neglect to make a request for decree in bankruptcy provided for in Civil Code, Articles 70 and 81, applicable under Art. XV. (2).
5. To neglect to make a report as provided for in Civil Code Articles 79 and 81, applicable under Art. XV. (2), or to make a false report.

The provisions of Articles 206 and 208 of the law governing the handling of misdemeanors are applicable to the foregoing cases.

Art. XXXIX. The date on which the Law governing religious bodies becomes effective will be determined by Imperial decree.

Art. XXX. The following past laws are hereby rescinded:—No. 274 Daiseikan of Meiji 5; No. 12 Educational Department, Meiji 5; No. 249 Daiseikan of Meiji 6; No. 113 of Home Department, Meiji 8; No. 3 of Education Department, Meiji 9; No. 43 of Daiseikan of Meiji 10; No. 8 of Home Department, Meiji 11; No. 57 of the same; No. 39 of Home Department, Meiji 12; No. 59 of Home Department, Meiji 15; and No. 19 of Daiseikan, Meiji 19.¹

Art. XXXI. In article 19 of the Law of Registration Section 8 and Section 9, part 4, are now changed to Section 2, part 2, Section 8 and Section 9, part 4, while Section 2 of the same is changed as follows:—

Section 2 concerns registration of land for shrines,

Section 2 part 2 concerns the registration of land and buildings for temples and churches.

Art. XXXII. When this law goes into effect sects (S. & B.) that are in existence will be considered to have been recognized under this law, and their heads will be viewed as the recognized heads of the respective sects. It will be required that such sects, within one year, shall decide on their rules and get the approval of the Minister of State concerned. But until that approval is received they shall continue under their old rules. When a sect has received this recognition it must register under Art. V. (1).

Art. XXXIII. When this law goes into effect temples that are already registered will be considered to be recognized temples, while special places of worship that are already in existence will be recognized as legal-person churches under the new law.

The temples and churches mentioned in this section, shall, in the second year after this law goes into effect settle their rules and regulations, get the approval of the representatives of their members and of their chief official, and get the recognition of the local Governor. Until temples and churches receive recognition they shall continue under the old law where that is dif-

¹ Laws of the Meiji Era. Meiji 5 was 1872, and so forth.—Ed.

ferent from the new law.

When the Governor has given recognition to the rules of temples and churches their registration shall be turned over by order to the registration offices in the districts where the temples and churches happen to be.

Art. XXXIV. Places that have been teaching, preaching, and worshiping places recognized under the laws existing hitherto (five kinds in all) shall be looked upon as churches under the new law. Art. XXXIII. (2) shall apply to these.

Art. XXXV. Those who have been heads of temples and churches as viewed by the two foregoing articles and are in those positions when this law goes into effect shall be considered heads of the same under the new law, and the same applies to those who represent the membership of temples and churches. And those who have the status of teachers when this goes into effect will be recognized as teachers under the new law.

Art. XXXVI. Those Buddhist halls which at the time this law goes into effect are registered in the official register can receive the recognition of the Governor and within two years become temples and churches, and those that do not attain this status may have their status fixed by command. But the Buddhist halls that do not become temples or churches can retain their status only two years under the new law.

Art. XXXVII. Those religious associations that have this status under article XXIII. must register as required by this article within three months after this law goes into effect.

—Translated by G. W. Bouldin.

How Wonderful! How Comforting!

"Man is like a flower of the grass":
God lets him bloom a little while,
Then takes him straightly off to view
The vast untrammeled valley of the stars!
Friends see him, hear him, love him for a day,
And lo!—with scarce farewell—they see him pass
Into a world shot round with golden bars,—
Leaving for those who love him his last smile!

* * * *

And yet how wonderful is grass all wet with dew!
How comforting the things a smile can say!

Sneed Ogburn

The Violet

In quiet dell the violet lifts its head;
 Though chill the air it looks unto
 The shining sun,
And from the earth beneath and heaven above
 It gathers strength, unfolds its petals
 One by one.
So let our lives be like the modest flower;
 Though sin abound look up unto
 The Righteous Son;
And from our fellowmen and Him above
 Learn truth; do well; He'll gather garlands
 One by one.

Ernest O. Mills

Prof Antei Hiyane and “Nihon-teki Kirisuto Kyo” (Japanized Christianity)

WINBURN T. THOMAS

While the demand for an indigenous Christianity in Japan is not new, the so-called *Nihon-teki Kirisuto-kyo* is largely the outgrowth of the last reaction. From the time of Paul Sawayama there have been nationals as well as missionaries who felt the necessity for making Christianity Japanese. Kagawa's “We want Christ to take out his first and second nationalization papers in Japan” is a modern expression of this sentiment, to which few Japanese Christians or missionaries would take exception. Dr. Charles Iglehart in the last number of *The Quarterly* indicated some basic alterations along this line which probably raise little question. In sharp contrast to his suggestions are those church members and non-Christians who would like to see Christianity transformed into a nationalistic faith. Antei Hiyane, a member of the faculty of the Aoyama Gakuin Theological Seminary, represents a point of view midway between the extremists who would make the church an instrument of national policy distorting the real genius of Christianity by absorbing too much, and those who because of their ignorance of Japanese history and modern thought currents would keep Japanese Christianity pristine and unaffected by the native elements in the local culture.

After completing his study at the Aoyama Gakuin Theological Seminary Prof. Hiyane did post-graduate work at the Tokyo Imperial University specializing in the science of religion under Masaharu Anesaki. Upon his return to his alma mater as a professor and head librarian he began to produce his studies of religion; he has translated William James' “Varieties of Religious Experience,”

written a "History of Japanese Religion" and a "History of World Religions," both of which volumes exceed 1,000 pages each. He is the author of a biography of Francis Xavier, and has published a collection of documents dealing with the period of Kurisuchan missions. Recently he completed the second of a five volume series entitled "Nihon Kirisutokyo Kyoshi." Though widely known as a scholar of the history of religions, his main contribution, according to Professor Uoki Tadaichi, of the Doshisha Theological Seminary, is as a popularizer of materials in this field. "Kirisutokyo no Nihon-teki Tenkai"* is one of the best books Prof. Hi-yane has written," he says. "While its point of view is not primarily historical, it is representative of sound opinion concerning past facts in the development of Christianity in Japan and the viewpoint of modern Christians as well. The first seventeen chapters trace the development of Christianity in its connections with the other religions of Japan. The three final chapters treat as no other work has done the problem of indigenization which Christianity faces in this country. Regardless of what our reaction may be, his sentiment represents a mid-way position between those who would completely transform Christianity and those who would do nothing."

In the following selections translated from Chapter 18 Prof. Hi-yane sets forth what he conceives to be the mission of Japanese Christians to China.

I.

The recent conflict between Japan and China is a matter of deep regret. Unfortunately the Kuomintang, which Chiang Kai-shek has personally dictated, has long held a mistaken attitude towards Japan. As the Chinese government has for years pursued an anti-Japan policy, it was inevitable that Japan should ultimately be compelled to unsheath her sword to teach China a lesson. While the

* *The Evolution of Japanized Christianity* (i.e., The Development of an Indigenous Christianity in Japan). Published by the Kirisutokyo Shiso Soshō Kankokai, Tokyo, 1938.

present outbreak must certainly have been anticipated by China, it is not at all what we desired. And though it temporarily disturbs the peace of the East, it is often as true of nations as of individuals that unfortunate events may be converted into sources of good. The present trouble is causing both nations to reflect upon the peace of Asia. The time will come when in retrospect Chinese and Japanese will be thankful for the incident inasmuch as it is producing a concrete framework in which peace can be realized.

The Japanese have no territorial or imperialistic designs in China. Our purpose is solely to punish the anti-Japanese authorities and their followers, and to produce a new attitude among the Chinese towards us so that a real brotherhood in the East and our mutual welfare and happiness may be promoted. We believe that as a result of this incident, Japan will become a leading nation of the world and the peace of the Orient will be realized. As a higher civilization will be possible because of the resulting peace, the present incident is a significant event in world history.

III.

We aim to rebuild Asiatic civilization. Since the time of the Mukden blast, we Japanese have been pleased by the founding of Manchukuo, giving it assistance to the extent of our ability, for we earnestly desire the peace and happiness of the Orient, concerning which we have a heavy duty. The present incident is designed to make the Chinese recognize their obligations to the East and its welfare. They must cooperate with us Japanese not only for the peace of the Orient but also for that of the entire world. The Asiatic races have for centuries been in a state of depression; the history of the Far East makes sad reading because of its long period of decline. It is the duty of the Japanese to lead Asia to prosperity; and a matter of the greatest importance that we build a new Asiatic civilization. Upon us rests the responsibility for the happiness of the Orient. We are as responsible to make Asia safe for Asiatics as to stimulate the development of our own people. Especially are the peace and wel-

fare of the east dependent upon us because we alone can save Asia from Bolshevism, which is seeking to ruin first China and then the remainder of the orient. Bolshevism is opposed to all religion; its materialistic basis negates all spiritual values. To guard Asia against this is our sacred duty, in the fulfillment of which we will play an important part in the history of the world.

V.

Alexander's expedition into Asia transformed the civilization of Greece from a national specialty into a cosmopolitan universality, the possession of not only one people but of all peoples. Among his subjects who contributed to this civilization were Aristotle the philosopher, poets, and men of science. His army was both a storehouse of eastern and western civilizations and an organ for the investigation of world cultures. He read the Iliad in camp and compared himself with its hero, Achilles. Not only was Greek civilization introduced to India during his expedition into that land, but also Greek culture in turn was affected by the civilization of India.

Likewise, Japanese civilization now being introduced into continental China will be mixed with that of China. Herein also lies one of our responsibilities to the world. We must criticise our own civilization, impart to others that which we have to impart, and in turn assimilate that worthy of assimilation. When Napoleon discovered the Rosetta stone, it was possible to begin the study of Egyptian civilization. A hundred years or so having elapsed since western and eastern cultures began to mix, it is now our duty to open not only the natural resources of the far east but also the store houses of both civilizations.

VI.

Local press reports from all parts of China have impressed us with the zeal of the missionaries who are continuing their work. These reports are particularly interesting because the correspondents are neither Christian nor necessarily sympathetic towards Christianity. Among them have been soldiers who were struck with

the unselfish attitude with which the foreign missionaries have pursued their evangelistic activities. These religious workers are prompted by no diplomatic motives, the Catholics in North China being Belgians, and the protestant missionaries in Manchukuo being chiefly citizens of Switzerland, two nations which have no diplomatic relations with either North China or Manchukuo. Their accomplishments put us, the friendly neighbors of these two infant governments, to shame for standing idly by.

One night Paul saw a vision. There stood a Macedonian entreating him and saying,

'Come over to Macedonia and help us.'

So when he had seen the vision, we immediately sought to pass to Macedonia, confidently inferring that God had called us to preach the gospel to the people there.

As St. Paul was commanded to go to Macedonia to give assistance, so are we ordered by God to go to China and help, for there are countless Chinese in our vision.

The histories of evangelistic effort in China and Japan are closely related. Xavier, the Catholic pioneer in Japan, finding that the fountain head of Japanese culture was in China, decided that as a matter of strategy he should seek first to convert that land. He accordingly terminated his evangelistic work in Japan and died in South China. A ship named for Robert Morrison, the protestant missionary pioneer in China, was used in 1837 by an expedition to Japan. The missionaries who made the trip hoped that they could induce Japan to open her ports to the world. The ship, driven away by gunfire, returned to China, but the missionaries did not despair because of this experience, setting to work upon the translation of the scriptures into Japanese. It would seem that the close relationship in the missionary histories of the two nations was willed by God Himself.

These days remind us of the attempt of Hirata Atsutane, a famous scholar of the Tokugawa period, who being deeply impressed by the Bible conceived the idea of elevating the Japanese god, Ame-no-Minakanushi-no Mikoto (Deity Master-of-the-August-Cen-

ter-of-Heaven) to the position of Almighty God, thereby somewhat altering Shinto.

During the Tempyo era (722-748) of the Nara period, Eei-ei and Fusho, two Japanese priests of the Risshu sect, journeyed to China to entreat their teacher, Ganjin, to make an evangelistic tour of Japan. After consultation with his followers, Ganjin replied, "Japan must be a good place to preach. It once had a prince, Shōtoku-taishi, who persuaded his people to embrace Buddhism; and there was Nagaya-O who gave to priests among our ancestors many priestly robes as a token of his belief. Hence Buddhism must surely be successful in Japan." Despite this expression his disciples did not urge his going to Japan for they feared he might not survive the difficult voyage. Ganjin reprimanded and surprised them, "Why should I be afraid of risking my life if it is for the sake of the Law? I will go regardless of danger." Hearing this, his outstanding follower, Shogen, and twenty-one other disciples decided to accompany him.

We Japanese Christians must be the Ganjins of this new era; —unafraid of risking our life for our faith. Having received bountifully from China, we must now return unto her even as we have received. We Christians in Japan must proceed with the work of giving to China the gospel.

VII.

The culture of China is even today indebted to the services of the Jesuits. Their accomplishments give an inkling of our responsibilities in China. We must erect educational institutions. Christianity will accomplish what Confucius and Mencius could not perform in China, for it is a way of ruling the world as well a system of moral perfection. Christianity will reveal what their ancestors worshipped for 4,000 years but did not know, the unknown God whom they called Ten (Heaven). It is the duty of the Christians in Japan to reveal to them the identity of the unknown God (though some have already learned through the foreign missionaries). If the

Jesuits can teach them to predict an eclipse of the sun, Japanese Christians can reveal to them the nature of the soul of the universe.

VIII.

For many years, western missionaries have earnestly carried on varied evangelistic activities in Manchukuo and North China. They are able to impress even non-Christians with their zeal. The Japanese authorities have been surprised at the extent and depth of the influence of Christian missionaries upon the people of North China. It would appear that the Christian influence in this area is undisturbed even by the incident, whereas Mohammedanism is weak and Buddhism weaker, neither being able to compare with Christianity.

"The Good Earth," a novel by Pearl Buck, has enjoyed a wide popularity in Japan. This novelist is also the author of "Fighting Angel," a biography of her father who as a missionary in China devoted himself unstintingly to preaching the gospel. This character profoundly impresses us with his bravery and persistence. Though forced to evacuate Nanking during the course of a battle, his uppermost thought was, "Would that I were able to remain in Nanking and preach the gospel." We Japanese have received freely from China in the past, but what have we given China? We cannot read "Fighting Angel" without feeling ashamed because of our negligence.

Sometime ago the Department of Education was host for a meeting attended by representatives of Shinto, Buddhism, and Christianity to discuss the problem, "How can we properly lead North China?" A Christian reported the plan of the church to preach the gospel, a suggestion very well received by the Department of Education. Shinto is of course unsuited for propagation in China, and Buddhism is lacking in influence. Christianity alone is influential and progressive enough to be spread there; thus to engage in evangelism in North China is the duty and opportunity of Japanese Christians. To use the Chinese saying, such an opportunity will not come again in a thousand years. Failure to avail ourselves of this opportunity will lead only to future regret. We have

gained the impression that the authorities, realizing the firm influence of Christianity in North China, would welcome a Japanese and Chinese rapprochement through Christian channels. This official attitude makes it obligatory that we embark upon a great plan of mission work in this area.

* * * *

All the wars which Japan has engaged in against foreign countries have been in self defence. The Empress Jingu waged war against Korea (Sankan) to punish the Koreans for having aided the Kumaso tribes in Kyushu in their revolt against the Emperor Keiko. Hideyoshi likewise sent an army to Korea because China was pressing Japan. The Sino-Japanese and Russo-Japanese wars were the result of pressure against Japan from the Asiatic continent. The present incident was precipitated because Japan dared to stand up for her rights against a China which was seeking to eliminate Japan's influence from the Asiatic continent, even the peaceful penetration of our people. This, rather than territorial or imperialistic designs, accounts for our presence there.

A Chinese emperor once inquired of Mencius, "Who can rule the world?" Mencius wisely replied, "One who does not kill men may rule the world." Japan did not wish to conquer China. Japan has never desired to overcome any country. We do not need to quote Mencius to this effect, for we have in the "Kojiki" the term *nigi-mitama*, which means "peace-making soul." When Japan went to the assistance of Manchukuo, peace prevailed and the welfare of the people was promoted. That "Japan and Manchukuo constitute one body, and the five Manchurian tribes go peacefully hand in hand" is an illustration of the saying that *nigi-mitama* makes all one. Such is the ideal of our people.

Japan pours ¥200,000,000 yearly into Manchukuo receiving no material benefit in return. Were the situation viewed purely from the standpoint of personal interest we could be called fools; this however is not the case for we are concerned primarily with the

happiness of the five tribes in Manchukuo. Such is the righteousness of Japan.

The League of Nations was founded to promote the welfare of the entire globe, but dominated as it has been by two or three powers that were concerned only with self interest, it has become virtually powerless. The diplomatic relations of the world are undergoing rapid changes. We however, are treating the Chinese people according to the principle of our peace-making soul. Mencius once remarked, "Why speak of 'interest'? There is only love and righteousness."

Prof. Hiyane has authorized the use of this translation of selected passages in his book. Mr. Thomas has offered us further translations. If special interest is shown we shall try to present them.—*Ed.*

* * * *

Religious Bodies Bill May Not Be Considered. More recent information concerning the presentation of the bill to control religious bodies indicates that the Hiranuma government plans to postpone action on this proposal as well as on four others, including that on national organization, because they affect only indirectly the objectives of the war in China.

* * * *

"Live and let live! was the call of old—
 The call of the world when the world was cold—
 The call of men when they pulled apart—
 The call of the race with a chill on the heart.

But 'Live and help live!' is the cry of the new—
 The cry of the world with the Dream shining through—
 The cry of the Brother World rising to birth—
 The cry of the Christ for a comrade-like earth."

—*Edwin Markham.*

The Missionary and the Future in Japan

A. C. KNUDTEN

The missionary to foreign peoples has always been a subject of discussion, but events of the past few years in the Orient have brought the entire work of the Christian mission to the forefront of attention as never before. In the last two years men in Japan have discussed this situation from various angles in *The Quarterly*, in *The Japan Christian Yearbook* and in last year's Fellowship of Christian Missionaries' meeting—under the names of Axling, Woodward, Smith, Hutchinson, Kagawa, Mann, Oshimo, Kumano, Reischauer, and others, in addition to the summary presented by Dr. Smythe last summer.¹

I am aware of the fact that the ground has been very thoroughly covered but in a review of the total situation there do appear certain trends and tendencies in such a movement as the Christian mission in Japan that have not been emphasized. Our study is an attempt to lift out some of those trends—it is not a prophesy, for who would dare prophesy the future in times such as these? And the future of which we think must be the immediate future of the next quarter century, rather than the long-range future of hundreds and thousands of years hence.

1. The Missionary and the Future Social Order in Japan

We first consider the missionary and the future social order in Japan.

There have been several opinions expressed in former discussions that "the long future belongs to Jesus Christ," that the posi-

¹ See the autumn issue (Vol. XIII., No. 4).

tion of the missionary in Japan does not depend very much on "any limiting or enabling conditions in the country itself," and that the present hindrances are but a "temporary inconvenience."

With the general meaning of these opinions I am inclined to agree, but at the same time it is all too evident that there is a necessity for us in Japan to re-think the possibilities that lie ahead. There are definitely limiting and enabling conditions, there are hindrances that may well be permanent as far as the life spans of many of us are concerned. Our faith in the final success of the Word of God that it shall not return void is unshakeable, but our loins must be girded with knowledge and patience, as well as with truth and fearlessness.

God's cause is a human cause. His mission to Japan is a work in Japanese society. Apart from such human groupings the kingdom on earth does not exist. Thus its limitations lie within the laws and the behaviors of sinning human kind, and while the ultimate success of the Christian mission is an object of deep confidence, the tasks with which you and I are involved are quite definitely part and parcel of the social order in which we live.

The Christian mission in Japan is an extension of the original mission of Jesus Christ in the world. It is the embodiment of that power, far beyond any human possibilities, which seeks to lift man to the levels for which he is intended; that power which continually seeks a re-orientation and re-integration of personalities and groupings about the divine Center of the universe; that power which is the one integrating factor in the midst of multitudinous disintegrating elements in our sundry civilizations.

Modern national groupings, however, are moving toward social orders that are intensely integrated about other points and centers that are purely political or economic. In some of them the richly integrative power of the Christian mission is definitely ruled out; in others it is strangled until its functioning becomes all but impossible. Leaven does not function in a sun-baked lump of dough, nor the seed in a concrete highway.

Is the social order in Japan to be such a lump or such a high-

way? We work in one of the great transitional periods of Japanese history. The direction of the present disintegrating and re-integrating elements is still unclear. That there are one or two, or possibly more, definite centers or points that are claiming integrating power is evident. Whether those including or excluding the work of the Christian mission shall prevail is a question that lies in the background of both the nation's thinking and ours. We believe there is sufficient evidence to show that the nation of the future may not be much different from the nation of the past.

The present is a period of deep and significant transition that is more orderly than seems evident on the surface. It is a clarification of the transition of the restoration period eighty years ago, and is part of the movement toward perfection in the national structure. This very short period of four-score years has seen the nation struggling in the vortex of a competitive international maelstrom for not only recognition, but leadership. It has been marked by bitter successes, as well as by bitter rebuffs.

By sheer determination and by favorable circumstances the nation stands in the front rank of world powers, but within the social structure the struggle to maintain and to enhance that status has been undergoing a tremendous test in resources and in sustaining ability. For the present those forces for the intense integration of an intensely unified social order are setting the tempo of the national life.

Every effort is being made to mobilize not only the physical and material resources of the nation, but the spiritual resources as well. The chief involuntary groupings of the social structure, the state, the family, and the school, as a matter of course are the focal points of that mobilization. In the withdrawal of family and school, two very important centers of missionary activity are becoming more inaccessible to missionary contact in the interest of a complete national integration.

Many of the voluntary groupings too are being removed from their voluntary status in the trend to totalitarian centralization. In some respects religion may be thought of as being one of these due

to the still uncertain situation arising from the claim on the one hand that state Shinto is not religious, and on the other, that it is. But on the whole it can be fairly said that religion still is free, that the 13 denominations of Shinto (popular), the 56 denominations of Buddhism, and the 23 denominations of Christianity have freedom within lenient restrictions, and thus still can be considered voluntary groupings in Japan's social order.

While it is true that some questionnaires have been formulated by certain local authorities with a tendency to draw forth commitments much as the scribes and the Pharisees did in Jesus' day, it is equally true that such moves are not typical of the entire nation. The conference of religious men in the fall of 1938 was for the purpose of giving information and suggestions to some 300 leaders of the religious denominations of Japan with apparently no intent to coerce. As long as this tendency prevails, the Christian mission in Japan will function to its fullest in its churches and its eleemosynary centers.

Again the story of the periods of reaction in Japanese history show progress in the relations of the nation and the Christian mission. In the early Catholic era of feudal days, three hundred years ago, the Christian mission was welcomed as contributing something not only in culture and religion, but in finance and political status as well. The reaction that followed was prompted by a fear of political domination by a foreign power or powers. It ended in horrible massacre and annihilation.

The modern Christian mission to Japan of eighty years ago was received as a cultural, more than a religious, contribution. The reaction of 1889-1900 that followed a period of measurable success was prompted by a fear of cultural domination by foreign cultures. It led to a search into native culture, native religion, and methods for nationalizing Christianity. It resulted in slight persecutions, but no massacre.

The present period is a third great reaction—its direction not yet entirely defined, but in it the cry for the nationalization of Chris-

tianity is seldom heard; in it the desire for a retreat to a purely native culture appears, though it is not an obsession; in it the dominant note is the eternal peace of East Asia on the basis of a limited international structure. The Christian mission has given a Christian church to Japan—a church with an influence far out of proportion to its small numbers, and making its contribution to the nation in these times of stress. The lay leader and the pastor represent the Christian church in Japan, not the missionary. Persecution has not appeared, and probably will not raise its head.

Then again in the national structure of Japan a strong religious strain is definitely present. While it is true, as Dr. Reischauer says, that much of naive faith and superstition stand side by side with profound religious truth in Japan's religions, there is a strong appreciation of religious values. The appeal of the unseen spiritual world is not ruled out as it is in so much of occidental civilization.

While the Christian mission has often been regarded as a prime disintegrating factor in non-Christian civilizations, yet its power to integrate on a higher plane, its ability to re-integrate in spheres where even the native structure has weakened or fallen to pieces by the weight of its own inertia in Japan, this power and ability have proven to the nation that the Christian mission has goods of eternal worth for the nation. This power and ability to show the way to social reclamation and salvation through the revealed love in Jesus Christ, to combat ideological extremes of the right and the left, with always a vision of a God and Father of mankind, the Creator who has willed cosmos rather than chaos, is being proclaimed by Japanese as well as foreign Christians, in both word and deed.

Japanese Christianity will be supernational, rather than merely international. It will contribute to the nation and the national structure richly and lastingly without playing on intense nationalist feelings such as religions of the soil are wont to do. The Christian mission and its missionary still belong to the nation and its future.

2. The Missionary and the Future Church in Japan

The next question we consider is that of the missionary and the future church in Japan. Broken down into some of its constituent parts the question becomes one of whether the missionary has any place in the native church, whether the present church organization is the last word in Christian evangelistic endeavor for Japan, and whether the wider outlook of the missionary is to be accepted or rejected by the church or not, much as it has been thought that the non-Christian social order had the final voice in accepting or rejecting the overtures of the Christian mission.

We have already seen how the social order in Japan has become closely integrated, more so than any other field in which missionary work is being done, and that the process may be intensified in the future. This means that the church of Japan will continue its drive toward complete self-support and autonomy as an expression of its own integration. Such a tendency to self-direction is not necessarily anti-foreignism; it is a "digging-in" process of the Christian movement, which is emphasized each time the social structure finds it necessary to do the same. It was true in 1889-1900 and it is true in 1931-1940 or 50.

It is necessary and it can be wholesome, but in it the place of the missionary is insignificant or even nil. If the question of the future and the missionary is to be limited to just this result of the Christian mission in Japan, and this Christian nucleus is thought of as the complete and sufficient "insert" of an external influence for the eventual Christianization of the nation, then the missionary has no future in the Japanese church. And by the same token the church of the future is brought face to face with an exceedingly disheartening outlook.

Consider for a moment at what cost such a viewpoint secures its ends when either by necessity or policy it is carried through. In recent years two of the smaller missions have been compelled to withdraw finances and missionaries by circumstances at home. This has resulted in withdrawal in the field not only from single congre-

gations or villages, but in whole counties, in the interest of doubling up for self-support. One mission is just beginning to find itself again after over three years of struggle, and another, a work founded in 1880, is moving on under the impetus of its oldest congregations with a very slight increase.

One other mission, one of the larger and older groups, having combined with a smaller mission, and being organized fully and efficiently, has fallen in its rate of evangelistic gain as compared with other groups of its size. That each of these churches, or any of the several denominations at work in Japan has the vitality and the determination to pull through any situation even without missionary help is beyond question, but it is evident that the task they face demands every energy to maintain the status quo, and demands more than that to face the challenge of the unevangelized nation. Expansion becomes all but impossible.

Therein lies the crux of the problem—expansion versus crystallization. For crystallization it is rapidly becoming,—a saved society of “congenial spirits” to whom the urge and challenge of launching out into the deep has given way to the instinct for self-preservation. It is a Japanese Christianity, but not the vital and pulsating movement that the Christian mission in Japan must be for many many years to come. Retreat and retrenchment in a record of 1/10 of one percent Christian membership in this nation are distinctly not the order of the day, if the commission of Jesus Christ is accorded any consideration for present day society in the orient.

If to the established church is to be left the task of dealing with the stupendous task of winning the remaining 99 9/10 portion of the non-Christian population entirely alone, it will do no more than dig in and barely maintain itself.

Even with the situation as it has been there has been no great evangelistic zeal among the larger portion of the ministry of the church. Very few congregations in the nation can be called “mothers” of churches. The larger conception of evangelism in the sense of missionary preaching and expansion through the medium of

Japanese workers is lacking.

Even the work in Korea, Manchuria, Formosa, while a type of missionary work, is almost entirely for Japanese, not Manchurians, Koreans, Formosans, and others. The church has still to plan for sending out her sons and daughters to win others than those of her own blood.

The problem of the rural mission is almost totally left out of the church's planning, yet half of the nation's people live on the farms. The church is an urban church seeking support in close-knit communities where such support is possible. Yet if all this is true who is there to say that the missionary should have no place in the Japanese church?

There is a dilemma here that is recognized by pastor and missionary alike—the missionary is most certainly needed for a long time to come, yet the problem of where best to use him within the walls of the established organization is left unanswered. In the case of the missionary he says that “we must fit ourselves into the Japanese organization,” yet on the other hand he believes that after all “the directing hand is the Lord's, not the church's”—a consciousness that we must work with and by and for the church in Japan, yet that the church cannot be the determiner of the future for the missionary.

From the Japanese pastor's viewpoint we are told that “there was never a time in history when missionaries were more needed than today—particularly those nations where the church is yet in its infancy.” Yet outside of a passive presence in Japan the best that this pastor can see for the missionary in active work is the task of “expert” or “specialist.”

This apparent contradiction is the result of a wide acceptance of the oft expressed conclusion that the Japanese church organization is the complete and final instrument of evangelization in Japan. My contention is that it is not so final, that it is but the administrative and propagative nucleus of the indigenous Christian movement, which still has to work out a type of organization that will

provide for the aggressive activity of both native and foreign worker—to enhance rather than to stunt the spiritual contributions of all workers whose souls pulse with eagerness to bring the vital personality of Jesus Christ to bear on both personal and national problems.

Much of the present organization is likely due to the emphasis of the past few decades on “devolution” as the summum bonum of all missionary enterprise. Every effort was made to build an organization, to adjust finances, and to reduce missionaries to the point where the proud parent could see the infant church walk—however falteringly. The problem of how many native workers and how many missionaries should be on the executive board of the church took precedence over how best to meet the total evangelistic needs of the nation. Was it not one of those fads that so often stampede even the best human thinking?

The whole emphasis on the use of “experts” is of the same nature. Experts belong to the native church, but they can in no sense be thought of as the evangelizers of the nation. They are intended to be of assistance to a highly integrated church organization which is seeking technical perfection—like the aviation expert sent out with new types of aeroplanes to people who know about flying, but not all about the gadgets of this particular type of instrument.

Among the present missionary staff in Japan there are many specialists—in religious education, in leadership activities, in youth work, in general and theological education, in survey qualifications, in rural activities—all of these being brought to bear on the total situation by the missionary in his allotted spheres of work, but the church organization as such either in its completely devolutionized form, or in its cooperative form, has still to make use of the reserves within its confines. The future church will probably awaken to a realization of this fact.

Missionary participation in the whole program of the whole church and pastor participation in the whole program of the whole

Christian mission to all Japan is the vital sine qua non of the future church.

3. The Missionary and the Future Mission in Japan

In the last point of our discussion the question of a philosophy of mission comes to the fore. What for you and me is the nature and purpose of the missionary's mission to Japan? Is his work a work in terms of the original commission or is it a phase of modern "missions"? Who is the missionary for the future in Japan?

The era of missions in which we live dates back to the middle of the 18th century from the time of those first missionaries to India up to the immediate present. Every Christian nation has sent forth from its churches and societies thousands of its youthful and consecrated souls into the world of nations, so that today the word of Christ is preached and lived in every nation, omitting none.

The term "missions", a generic term, originally a plural which by common usage has become a singular, is a word incorporating the total story of this modern expression of the church's expansion. It is a story of heroism, of devotion, of sacrifice in many countries of the world, by groups large and small, by individual Christians, on behalf of the Lord of the Nations.

This movement has gone on for almost two centuries, and stands in history as one of the great periods of the Christian mission and the church at large. There have occurred, however, and are still occurring, very radical changes in the economic, political, and social fabric of the nations to which missionaries have gone.

These myriad missions have developed churches in communities where individual and national worth have not only been aroused, but have crystallized into strong national consciousness. The conception of missions as isolated and independent sorties into pagan and non-organized communities of lost souls, while not totally inappropriate in some places, is inadequate for the task of the future in most nations, and certainly for the task in Japan.

The integrations of the social structure, and of the church, al-

ready referred to, indicate this trend. The clamor on the one hand of "no more missionaries needed," and on the other hand "if they don't want us, why bother them?", is the voice that is heard at home and on the field. Yet, is it the voice of the Christian dedicated to the call of the Lord of the Christian mission?

To confuse the issue by seeking an easier approach is not solving the problem. When the Laymen's Report set up missions as philanthropy against missions as preaching it sought such an easier approach in view of the changed conditions. It said, "we believe that the time has come to set the educational and other philanthropic aspects of mission work free from organized responsibilities to the work of conscious and direct evangelization. We must be willing to give largely without any preaching, to cooperate with non-Christian agencies for social improvement"—this even at the risk of subordinating the essential character of "missions."

When we speak thus we have lost perspective. The church has lost perspective. Engaged with the minutiae of the task both at home and on the field, conceptions become hazy. Should not this whole movement of "missions," as far as you and I are concerned, be returned to that greater perspective of the Christian mission, to which every Christian worthy of the name must belong? Is not the missionary to Japan the missionary of this world mission of the Christ, rather than of missions?

Here in Japan some boards and churches are giving up "missions" in Japan by giving up man-power or money-power or both. But can they continue to do so, ignoring the claims of the great commission and face the Lord of the mission?

Need has been an urgent challenge in every age. If ever need existed in Japan and was a sufficient summons to the task here, that need is multifold greater today. With a birth increase in the nation of over 2,000,000 infants each year, leaving a net population increase for Japan of from 920,000 to 1,000,000 souls each and every year, the Christian mission in its total effort counters with a meager gain of roughly 15,000 persons won each year. This annual fact is

sufficient cause for re-planning and rededicating.

Each year adds a tremendous non-Christian population of stupendous proportions to the already largely untouched task. This annual increase of potential Kingdom material considered in addition to the present record of 1/10 of 1% membership is staggering, if the aim of the Christian mission is the winning of this great nation.

The missionary of the future is the Christian who realizing this need is able to see through the vicissitudes of economic and political rivalries of nations and is dedicated to the task of the Christian mission rather than missions.

His characteristics are well summarized by Bishop Mann in *The Japan Christian Yearbook*. His qualifications are "first and foremost a live experience of the grace and power of Jesus Christ that cannot be suppressed; then a devotional knowledge of spiritual things that has been mediated to him through the experience of generations of Christians; a fulness of love for his fellowmen that overleaps all differences of speech or custom; and specialization in some specific branch of Christian knowledge or activity which others have not had the opportunity to enjoy."²

In short the missionary comes to Japan first and foremost a Christian, a devoted follower of his Lord, his talents not only dedicated but developed in definite lines of service, prepared to serve as specialist and as minister, with an unquenchable passion for souls not as pastor or preacher of one congregation, but as missioner to hungry millions.

The nature of his task thus becomes clear. The missionary of the present, and more so of the future, in Japan is neither a hirer nor a firer of native workers. He is a co-worker with equals in the ministry of the Lord. He is one of 300 men missionaries, ordained and unordained, engaged in the same task with 1580 ordained pastors and 577 unordained evangelists. His work is that of ever advancing the frontiers of the church in the huge task that lies ahead.

We have been told that "if younger (missionary) recruits are

² *The Japan Christian Year Book*, 1938, p. 221.

anticipating preaching careers in the Orient, you in Japan must either change your point of view or your mission field." Again we have thought of our preaching mission in Japan as merely an occasional invitation from a pastor or evangelist to occupy his pulpit. This is the viewpoint when we think of the church in Japan as a closed circle, a completed job.

But the task of the missionary of the future is very definitely to preach, and to continue to preach. He is not here on a preaching competition with the native ministry in any individual church or congregation. He is here to witness for the Lord—and there is no hand to stay him, in the city or the country.

He can preach in the city and build congregations if the church will so organize itself as to work with him and garner the fruits of his labors. He can preach and build in the rural districts permanently rather than merely experimentally, if the church will so arouse itself and burst the bonds of a crystallizing society bent on self-preservation as to join hands with the missionary in a definite advance into the country. He is both preaching and building. The future Christian mission and the future church must have the same common goal of the evangelization of this one nation as its program.

Even in these times the missionary's lips are not sealed. Some advocate retreat, some advocate compromise due to the growing pressure being applied to ideological and thought issues. In the near future the religions control bill with some 37 articles is to come to the fore again. Just what it will bring forth is unknown as yet. It is probable that we in Japan may face a situation in which we must stand by. It may be a time of testing of the Christian morale. Individual conscience stands in danger of being engulfed by a so-called social conscience. Standby we can for a period, but compromise, never.

The conscience of the missionary as well as the pastor must be kept sensitive and alive. The Word of God must be preached. The Lord of the mission has ordered wisdom and harmlessness, but not compromise and desertion. Even in times of stress such as these the

missionary has his place. In the Christian mission of the future in Japan he will continue to have his place.

We conclude then that the highly integrating national structure in Japan offers a challenge of a different sort to the missionary of the future, but because this situation and the challenge are of a different order than in the past, there is no reason to believe that the missionaries' task is done.

A Japanese Christian church has been formed, with and for which the missionary will continue to work. He has built it together with native workers, consecrated to the same Lord and Builder. He should be the last to leave it, but that church must grow in its missionary vision.

The mission of the future must be the mission of the great Christian mission to all the world, not of the modern movement of "missions" alone. The Christian mission to Japan is inclusive of both missions-to-Japan and the church-in-Japan. The missionary of the future and the church-at-home of the future must take this as their starting-point. From here, then, the evangelization of Japan is to start in earnest—for it is a stupendous task that summons us all.

The Lord of the mission asked, "Simon, Son of Jonas,
lovest thou me?"

Then He expressed His will, "Feed thou my sheep,"

WANTED—ILLUSTRATIONS. We shall much appreciate the cooperation of our readers who will send us photographs of interesting and significant phases of religious aspects of Japanese life. Word pictures are also desired to make our magazine even more vitally useful.

The Editor.

The Dedication Ceremony for the New Chapel-auditorium at the Woman's Christian College, Tokyo

A. K. REISCHAUER

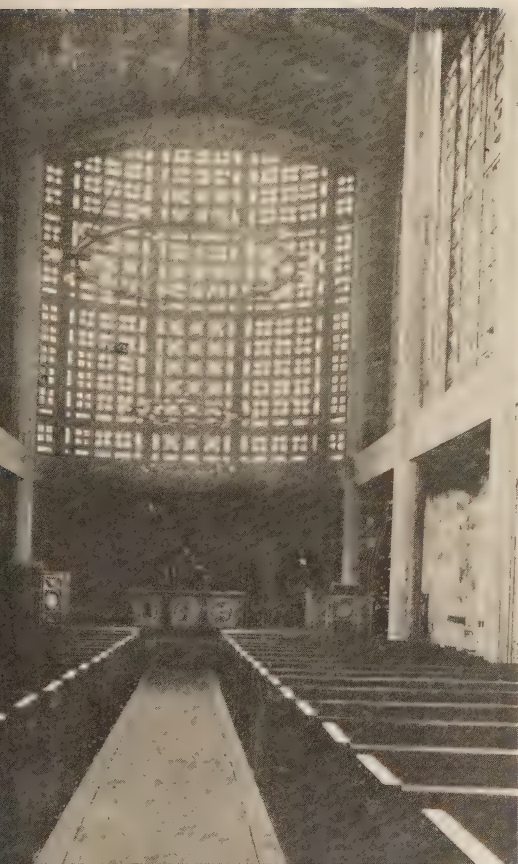
Tokyo Joshi Daigaku (Woman's Christian College of Japan) dedicated its new chapel-auditorium building on October fourth. The chapel seating about 300 is intended only for religious purposes while the auditorium which accommodates about 1,000 is to be used for the larger religious gatherings, concerts, public lectures, movie programs, amateur theatrical and general school purposes. The two rooms are so arranged that a common foyer and other service rooms serve for either. The organ loft and choir likewise serve either; and for concerts the auditorium and chapel can be used jointly. Crowning the structure is a lovely tower the lower part of which provides the rear part of the chapel on the first floor and the choir and organ loft on the second and third.

The distinctive features of the chapel are its lofty, vaulted ceiling, its fluted pillars, and the upper portions of the walls on both sides and the altar end which are one continuous lattice work of pre-cast *keicrete* (a new kind of concrete of a lovely grey shade and pourous texture) forms in the shape of crosses, diamonds, circles, and rectangles in which the glass is framed. The glass is colored in forty two shades of the spectrum on either side ending at the altar end in shades of yellow, which borders the huge white cross in the center. The sunlight falling on these various shades produces wonderful effects, and at night when the building is lighted it is lovely from the outside. As it is near a street where thousands pass daily this building itself is a constant reminder of the Christian character of the college.

The auditorium is in the shape of a broad V with the stage at the narrow end. This is in line with the latest type of construction for it secures one hundred percent of visibility of every part of the stage from every seat in the room. The acoustics are likewise extraordinarily good. The lighting, ventilation, heating are excellent and the seats most comfortable. The fact that pictures and architects' drawings of this building have appeared, not only in the architectural journals and other magazines of Japan, but also in "The



THE NEW CHAPEL-AUDITORIUM OF THE WOMAN'S
CHRISTIAN COLLEGE OF JAPAN, TOKYO



We congratulate the college on what men have done for her with line and light in this magnificent edifice.

May its materials be sanctified to the end that the prophetic messages delivered within its walls and the priestly ministrations before its altar and the musical artistry of its organ be mighty forces in moulding the characters of the young women who learn there the truth of the eternal God.

(See the article on page 66)

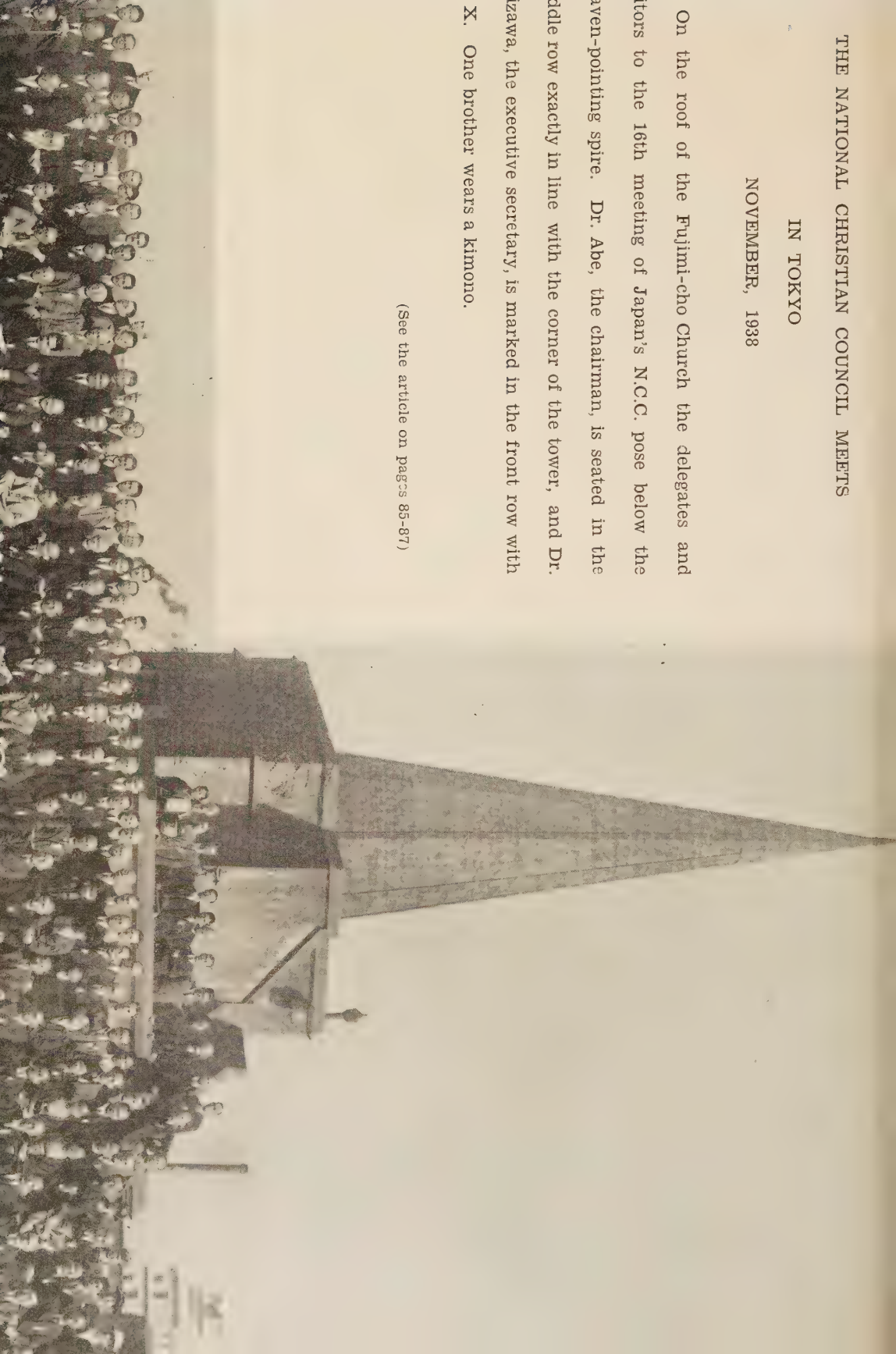
THE NATIONAL CHRISTIAN COUNCIL MEETS

IN TOKYO

NOVEMBER, 1938

On the roof of the Fujimi-cho Church the delegates and visitors to the 16th meeting of Japan's N.C.C. pose below the heaven-pointing spire. Dr. Abe, the chairman, is seated in the middle row exactly in line with the corner of the tower, and Dr. Izawa, the executive secretary, is marked in the front row with X. One brother wears a kimono.

(See the article on pages 85-87)



American Architectural Journal" and in at least four European journals, is perhaps sufficient commentary.

The total cost, exclusive of the organ, is a little under ¥250,000. When the contracts were let prices were extraordinarily low. Today it would cost over fifty percent more. The funds came largely from the Presbyterian women of America and a gift of \$10,000 from Mrs. Wm. Bancroft Hill. The alumnae and parents raised nearly ¥10,000 for furnishings. There is a present deficit of about ¥22,000, and it is hoped that the cooperating bodies which thus far have contributed little or nothing will be able soon to make up this deficit and so have a real share in this building.

The dedication consisted of two parts. First there was the consecration of the chapel at which about 300 Japanese Christians and missionaries were present and this was followed by the dedication of the auditorium in the presence of about 900. Among those taking part in the program were the Vice-Minister of Education, the American Ambassador, and the Canadian Minister. The President of the College expressed the thanks of the institution especially to the American donors represented in person by Miss Schultz of the Presbyterian Board, and to the parents and alumnae who provided funds for the equipment. A few days after the dedication some six hundred high school students of the affiliated Christian schools and other schools of the city were entertained by the students of the college and together they listened to an earnest Christian appeal in the auditorium. This it is hoped is the forerunner of many similar meetings for which this new building is to be used.

(See the frontispiece.)

(Six mission boards join in supporting the college, which is recognized as a university by the government. The President is Miss Tetsu Yasui, Litt. D., Mr. Rinshiro Ishikawa is Dean of the English Literature Faculty, Mr. Kenji Shuzui of the Japanese Literature Faculty, Mr. Saburo Funada of the Philosophy Faculty, and Mr. Goro Ishihata of the Junior College.—Ed.)

A Communication

To the Editor:

The first thing I must state after reading the article of Dr. Charles Iglehart on "Enlarging Frontiers for the Christian Movement in Japan" is deep appreciation for his effort to tell us the most important problem for the Japanese church to-day. We Japanese pastors and workers are too much occupied with our present duty and have little thought on what is our most important work and how to work out our goal. This is especially true because workers are few in number and the demand for various duties is so great that we do not even have time to look over our past work and find out our successes and failures. It is really high time for the Japanese church to set up a serious and strong committee to study our present task and to plan for the future. "Re-thinking" is imperative. I have talked with some of my colleagues about this matter and find every one thinks it is most imperative. Dr. Iglehart has done a good service at least to wake us up on this most important matter. It is important for all professions but it is specially so for the ministry.

The second point I like to mention is this problem of the need of missionaries in Japan. In recent years there is much discussion to the effect that Japan has passed the stage of being a mission field and is no more in need of the missionary. This is said both sides of the ocean. I frankly say that some of the Japanese ministers think that we do not need any more foreign missionaries in Japan. But I am not in that group. On the contrary, I think we need missionaries all the time. One important reason why we need missionaries in Japan is that we Japanese are too nationalistic in temperament, good or bad. Our past leaders were great men of time perhaps superior to many present leaders, but all of them were so patriotic that even in the matter of religion and church life they could not recognize as much as they ought to the contributions of the missionary. I think the greatest contribution the missionary can give in Japan is to help Japanese to make the Church Universal. The Christian Church and the international mind can not be and must not be separated. Narrow nationalism is the thing we Christians must always be cautious about. We stand for the fatherhood of God and the brotherhood of men and the present day tendency is the thing to be watched for as our duty. Dr. Iglehart's article gives us just such advice to look over our work from the world's point of view. Because he is a missionary, he sees the points Japanese would not notice and also he can point out the matters from facts and experiences. I personally appreciate very much what he

writes and wish to mention that this kind of contribution is always welcomed by the Japanese Christians.

The Japanese church must advance in number and quality in order to serve more fully. There is no question as to this and always we are thinking and praying about it. Dr. Iglehart's "Conditions Requisite to Advance" are all very helpful and suggestive. Especially the points of the Japanese feelings, traditions, prejudices, and the customs of the community are very good. The church in Japan neglects or ignores such matters and centers her attention on theological thinking. Most of the Japanese ministers are trying to lead people through only the gate of theology. We are appealing too much to the intellect and we are often proud about it. This is the great obstacle to our going to the mass of people and consequently our number is small and slow to grow. I fully agree about the seven points Dr. Iglehart mentions in the article: (1) To make church building more harmonious and beautiful; (2) To meet more out of doors; (3) To elect sacred spots; (4) To use symbols in worship; (5) To remember the dead; (6) To take part in local interest; (7) To bring children up as church members. I think these seven points alone are worth studying seriously and finding out definite plans to apply them in our church life.

The Japanese church can contribute to Japan on the following points: First is the Cross. Sacrifice is an idea much admired in Japan, but in the field of ordinary life and moral life it is not so well applied. It is almost limited to war. I think here we Christians have a great future to contribute. I think this is more appealing to the Japanese than "love for God and His love for men." This may be also an essential thing for our religion, but the approach is better and easier if we emphasize the Cross.

The second important matter is eternal life. In Japan there is a common belief in future life, but it is so vague that nobody can describe what kind of future life. We have quite a definite conception of eternal life in Christianity. This is the gospel for the Japanese. It is specially necessary at present when many people have lost their loved ones in war.

In conclusion I might mention that I am quite hopeful in future if we are careful about how to hand out this great gospel with suitable instruments. And on these two important matters, how to spread the gospel and what is the essence of the gospel, Dr. Iglehart has given us good suggestions and teaching.

The Reinanzaka Church, Tokyo.

Michio Kozaki, *Pastor*.

Current Religious Thought From Church Magazines

Compiled by C. B. OLDS

From KIRISUTOKYO SEKAI ("The Christian World"—Congregational)

The issue of September 22 contains a sermon by Mr. Roberts (abbreviated) in which he discourses regarding the Madras conference, indicating that its main problems will be the uniting of the church and the consideration of ways in which the church can help in the solution of the problems of the nations. This, he argues, it ought to be able to do because of its world-wide character.

The same issue has an article of interest on the subject "As the Spiritual Ear Hears," in which the writer develops the idea of "Kannagara," which he translates as "The Divine Accordance" as contrasted with "Hitonagara" or "The Human Accordance." By the former he means listening directly to the word of God unaccompanied by the word of man. He claims that the only peoples who have been characterized by faith based on that kind of hearing are the Japanese and the Jews. Hitonagara requires "jiriki," self-power, while the other, "tariki," is dependence on the power of another. The Kingdom of God is the goal we seek, and God's righteousness the way to it. This is the Kannagara way, the way that chooses us, not we it. The Kingdom of God is the demanding love that draws us, while the righteousness of God is the supplying love that pushes us and enables us to perfect our lives.

An article in the next number, Mr. Imaizumi's editorial, is in somewhat similar vein. "The Word of God Dynamic in Men" is his title, and he writes of evangelistic effort, saying that there are two kinds of evangelism—that that proclaims God, faith, doctrine, etc., as something objective and outside of self, and that that consists in proclaiming one's own thought as it is modified by objective ideas. The latter has been the tendency among Kumiai workers, whereas we should be more careful to cultivate the listening ear and proclaim the message that is given. Otherwise the effect of our message can hardly be permanent and vital.

Much attention is given to the career and influence of Kyoto's grand old man, Eisuke Nakamura, who died September 17 at ninety years of age. He was a prominent business man of varied interests, cotton spinning, electric light, banking, municipal railroading, import business, and insurance. In

politics he was a man of influence also. He was a member of the first Diet, member and President of the Kyoto Fu Assembly, President of the City Council, and was three times Acting President of Doshisha. He became a supporter (Shain) of Doshisha in 1883, the year of his baptism, and has been connected with the institution in some capacity ever since. He was a man universally trusted and loved and a staunch defender of the faith. At the time of his death an official or state funeral was given him by Doshisha.

In the September 29 number, detailed instructions are given to all churches, through the National Christian Council, for the observance of the National Spiritual Mobilization program during the first week in October, in accordance with the national plan.

In this same number a significant article from the pen of Mr. Katayama is to be found. Under the caption, "Thoughts regarding the Times," he speaks of the threefold war campaign that is going on; namely, the money war, the iron war, and the paper war. The meaning of the first two is obvious, as referring to the imperative need for financial support and for material for munitions. The paper war is that that proceeds by propaganda, a form of warfare in which China has been especially skillful. He heartily approves the new government that has been set up in North China and thinks Japan has been wise in founding it on the principle of justice and what looks like dictatorship, rather than on that of democracy, since only by that means will it be possible to hold in check the subversive influence of communism and destroy it. That the new government may be successful the way must be prepared by giving to the people a new education in the meaning of true virtue, goodness, and the "new man" that is required. In thoroughgoing conformity with the government's plans, we must help China to develop this "new man," the new man in Christ—and we must make this the objective of our evangelistic program.

The issue of the 13th, in addition to reporting the general meeting, has the report of a speech made at the laymen's conference by Dr. Ashida, a doctor of law, on the subject of the attitude of foreign powers to the "China Incident." He refers to the attitude of suspicion and of misunderstanding that prevails in foreign countries and accounts for it by attributing it to sympathy for the weaker nation, and by their realization that self-interest lies in the preservation of the status quo. He continues then by giving a detailed presentation of the interests of the several countries as related to the integrity of China. He intimates that if it was for their advantage to side with Japan they would do so quickly.

Mr. Masatomi, of the Railroad Y.M.C.A., has an article on "The Crisis and Christianity," in which he insists that Japan must become a Christian country and our objective must be nothing less than that. For the preservation,

as well as the inculcation of a right moral standard, it is necessary. If Christian ideals had been more widely diffused the atrocities in China never would have been possible. We must not simply do lip service now to the cross of Christ. We must incorporate it in our living, and make the martyr spirit, which it signifies, our own.

An article on "Holy War," without reference to the present conflict, points out the difference between Bible times and the present as regards the need for active resistance against evil. Then the Jews were able to trust God that he would by natural means vindicate the right and punish evil, but now if the Kingdom of God is to be established we ourselves must fight against the evil and protect the right.

There is an article by Tadao Tanaka on church architecture. He writes as a professional artist. He deplores the lack of attention paid to this subject by the Protestant churches in Japan. In comparison with the Catholics, they have failed to see the spiritual values of good ecclesiastical architecture, he says, and instead of developing an architecture of their own they have combined a variety of elements which are incongruous. He urges greater interest in the subject as a means of spiritualizing our enterprise.

In the issue of the 27th Mr. Imaizumi's discourse on the "Characteristics of the Holy Spirit" appears as an editorial. This is the sermon, in abbreviated form, that he preached at the ministers' meeting at Atami. He differentiates between the Holy Spirit as taught in the Old Testament and in the New, by showing that in the one case it was the spirit of God working with power and wisdom to achieve results in the world, while in the New Testament it was the spirit of God penetrating sharply into the consciousness of men to produce results in the inner life. If we are not more sensitive to the guidance of the Spirit, he concludes, there is no hope for the church.

An article in this number by Mr. Seido Takahashi stresses the importance of evangelism at this present time as a means of combating communism and the other subversive influences that are at work. The brotherly-love insistence of the gospel is the only panacea for these days.

"Which Direction Shall We Take in Our Social Service Enterprise?" is the question that is discussed by Mr. Yodogawa. Rather than confine our efforts to indigent individuals, he argues, we should seek to enlist moneyed men in the work of establishing social welfare institutions. We have been criticized as Christians for not being more concrete in our social program, especially in our relationship to the China incident. This is good but we must realize that we have something to give as Christians which is lacking in Japan and that we must especially seek to contribute.

"The Future of Village Evangelism" is discussed by Mr. Koyoshi Takatsu. We have failed, he says, because we have made it simply an appendage of

our city church work. What is needed is men trained for it as a life-time job, and it needs also to be under the supervision of specialists who give all their time to it.

A series of letters to those founding a new home is begun in this issue, in order to show the vitally intimate relationship there must be between the church and the home.

A Christmas play is also incorporated. The story is of an air-fleet commander who was shot down in China, and how the soldiers who were sent to search for him came in contact with Chinese Christians and Christian missionaries, and were deeply impressed by the kindness that was shown them.

Notice is given of the decision of the Kumiai Social Dept. to make the most of the World Prohibition Sunday, November 6, and the Government sponsored prohibition week.

SOKAI

The following account of the 54th Sokai (Annual Meeting) of the Kumiai churches is based on reports found in "Kirisutokyo Sekai" and on personal observations by the compiler.

TIME: October 8-11, Saturday to Tuesday.

PLACE: Reinanzaka Church, Tokyo.

CHAIRMAN: Mr. Imaizumi; Vice Chairman, Mr. Kozaki.

ATTENDANCE: As usual, no more, no less.

OPENING MEETING for organization, Saturday at 10 a.m., the main feature of which was the address of the Moderator, Mr. Hatanaka.

AFTERNOON SESSION: chiefly for business, with short addresses by Dr. Horton and Mr. Ballou. The latter was especially well received, thus indicating the mind of these Christians toward their brother Christians in China.

SUNDAY worship service held in the chapel of Aoyama Gakuin, with approximately 2,000 present. Mr. Serino, the preacher, Mr. Onaka, music director. Special number, unaccompanied, by a large union choir.

Collection taken: 4,461 Yen.

Ordination service in the afternoon, with three candidates: Messrs. Chiba, Ishida, and Yoshida—an impressive occasion.

In the evening mass meetings were held in three churches: Reinanzaka, Hongo, Yokohama—with effective speakers.

Monday morning: Address by Mr. Iso Abe, on "The Times," in which special attention was given to the government's controlled economics plan. The address was significant, chiefly for what he did not say rather than for what he said that was constructive and heartening. This was followed by business and the annual memorial service in which Messrs. Kozaki, Kashi-

wagi, and Takata were remembered with deep respect.

On Monday afternoon was the women's meeting and in the evening the young people's meeting, both well attended.

Tuesday morning: business, concluded by the reception of delegates from sister churches and organizations. Early afternoon: closing.

The following significant features of Sokai must be mentioned:

(1) Mr. Hatanaka's address: Mr. Hatanaka was eloquent. He had a message. He began by calling attention to the universal regret at the loss of Mr. Nishio as leader of the forces, owing to uncontrollable circumstances. He continued by declaring his own unworthiness to succeed him. They were carrying on successfully only by virtue of the faithfulness of all who were associated with him in administrative responsibility. Then he outlined and explained the new evangelistic campaign that was being projected and that was on the docket. It was to be a five-year anniversary campaign, culminating in the seventieth anniversary of the founding of the Kumiai churches five years hence. He felt that it was necessary as our part in the discharge of our debt and responsibility for the evangelization of Japan and Eastern Asia. It was due in virtue of the slipping that has become apparent within our own ranks. Out of our 33,000 Christians, he said, more than 16,000 were absent members, out of touch with the church. Of the 16,000 resident members only 5,200 were regular church attendants—only 1/5 or 1/6 of the entire membership. Hence to remedy this situation must be our first aim. This must be done by cultivating individual faith, the Christianization of the homes of all members (at present only one-fourth of the members' homes are Christian), the reorganization of the church membership by categories of sex, age, employment, etc., and linking up the groups thus organized into service units, that the church may thus make the contribution it should to the nation. For the realization of the objective he urged that a special campaign be put on in each church, to realign the forces, that by Easter time the entire membership of the church may be brought back into vital church relationships. This, he concluded, must be our first objective and to this end we must all work and pray during these next few months.

(2) The meeting of the laymen on Saturday evening was the second significant feature of Sokai. This was a live meeting. The laymen did it all, from start to finish. First, there were three addresses on the subjects, worship, evangelism, finances. They were presented with vigor and heat, especially the last by Mr. Masaki. He impressed his audience with the fact that this was a critical time for the church, requiring of every member of it the last ounce of strength that he had. He called attention to the thousands who were giving their all and offering their lives willingly in the service of their Emperor these days. We must be no less ready, he declared, to give all that

we have for our Lord. It is required of us. The exhortation struck fire, and when the meeting was opened for discussion a dozen of the leading men and women (laymen, of course,) of the denomination spoke in turn of their own acceptance of the challenge. Yes, even if the pastors of the churches are not alive in this crisis—not yet alive—the laymen are, and so we can take courage. The recent successful organization of the lay forces, which is planned to take in the laymen of all Kumiai churches, did much to arouse enthusiasm and a sense of mission.

(3) The business done at Sokai was the next significant feature. The proposed plan for the anniversary evangelistic campaign was adopted with enthusiasm, accompanied by a special resolution of dedication to it, signed by a large number. A budget of ¥76,300 for the next year was adopted, and if this was nearly ¥4,000 less than last year, yet there was authorized the special collection of an additional ¥20,000 for the promotion of special activities in China and elsewhere, as required by the present situation.

And so it became apparent at this meeting, that there is among us a spirit, not of defeat, but of new purposefulness, in spite of the gloom that seemed to hang over us all like a pall as the meeting proceeded. Nothing was said about this; it was simply felt. Thoughts regarding it must have been too deep even for prayer, since there was less of it than usual. But there was evident throughout a new willingness and purpose to face the issue, whatever it may involve.

Locally in Korea it seems there has been advocacy on the part of some missionaries to the Koreans to liquidate Board properties and have the proceeds returned to the contributors. The Koreans, on learning of the opinion, took action to the effect that such missionaries were no longer acceptable in Korea and advised their Boards to recall them. This action was reported to the Presbyterian missionaries, mission supported schools, and the several boards.

Mr. Katayama of Hakodate has an article approving the government policy of changing and consolidating the Cabinet, since it is manifestly in the interests of the fascist program which, he argues, is for the best interests of the country. In a later number he argues that the programs of the several summer conferences planned so as to leave out the cultivation of the Japanese spirit are very much at fault since that must be regarded as fundamental to successful evangelization.

An editorial by Mr. Imaizumi on "Thunder at Eventide" undertakes to rationalize the situation by intimation that though the world was plunged into gloom by the crucifixion of Christ, there was yet the resurrection. In the same way the present crisis looks like lightning in the midst of enveloping gloom but it is in reality but the opening of a road between heaven and earth.

This the Christian gospel should stress.

Mr. Kozaki has an account of his "Jordan Society" which for the last 6 years has been meeting the problem of the Sunday evening service in his church. It is composed of those who cannot attend the morning service but are pledged to attend the evening service. There are more than 20 members belonging to the group.

There are several communications from China. One from Mr. Shimizu tells of the rapid influx of Japanese, at the rate of 100 a day, with a total now of 20,000. Very few of these Japanese are church-going people, however, and church services are slimly attended. He begins to feel that though hitherto he has insisted that this new Christian movement in China must be undenominational, he must recognize the fact of denominational initiative and sustaining power and yield to the inevitable. Even in Tientsin, he thinks, he must accept the situation and help Mr. Nakamura in his feeble little Kumiai enterprise. However, he—Mr. Shimizu—is beginning to start chapels in adjoining towns. He deplores the fact, also, that a number of school enterprises, similar to his own, are starting up, financed by men or organizations of large wealth, in contrast to his own. He was grateful for the contributions from the Kumiai churches of Japan which he had recently received.

In the issue of November third is an editorial by Mr. Yamaguchi in which is stressed the significance and importance of the study of world history. He deplores the common lack of interest in such study as though history was made up of the fortuitous and particular only. We need to know it, for there is a thread running through all and a development that must be known in order to understand the particular event or the particular trend. For instance, the struggle in the far east and the crisis in Europe, as well as the struggle between democracy and fascism, can only be understood when related to the development and progress of the race in accordance with the law of history. We believe something new, which is of importance to the world, is being worked out in this present conflict, nevertheless we must relate it to the rest of history. There is peril otherwise. Above all, we must recognize the hand of God in the developments of history.

Mr. Seizo Uchimura continues his discussion regarding the home and the church. The church, he says, is the link that binds the earthly home to the heavenly home and has its chief value in performing that function. The love which it teaches is what the home needs more than anything else. The church, indeed, is the original or mother home, our several earthly homes being but the branches. We must support the church as the mother of us all, as it bequeaths to us its rich heritage of love. Young married people, in establishing their homes, should place in the center of them the symbol of

God's supreme gift to men.

In this same issue is an excellent article by Dr. Hennigar on "The Two Forces of Good and Evil that are Struggling for Mastery," and he develops in a telling way the argument for prohibition. Mr. Katayama also, in two successive numbers, writes in his accustomed vein. He urges greater faithfulness in giving on the part of church members, that the ministry may be more adequately supported, for it is on the ministers of the church, and not on laymen, that the burden of evangelism must rest, even intimating that the layman should not meddle in that work. In the next issue he writes of having received a photograph of Mussolini through the Italian ambassador, in recognition of Mr. K's favorable and enthusiastic comments at the time of the rapprochement between the three countries. This encouraged him to write more fully of the significance of the event. Hitler, he observes, possesses the self-sacrificing spirit of Christ himself, in his devotion to the best interests of his country, while the anti-Japanese spirit of the Chinese was nothing less than the anti-Christian spirit which was properly punished in the fall of Hankow. Thus the three countries are rightly bound together in a great common task.

The editorial page of the 11th. is given over to a setting forth of the provisions of the religious organizations bill that is being introduced into the Diet. No discussion, however, or comments, are to be found.

Mrs. Kora has a pertinent article on the part women are to play in this emergency. We are seeking a durable and righteous peace, she says, and the women can contribute no small part in the realization of it. The spirit and method of economy in every day living they must study and practice, and teach to the people generally. Especially church women, whose economic status is higher than that of the average, must be leaders in cutting down expenses and living the simple life. We have hardly yet begun to live the life of self denial that was characteristic of the world war times. Gandhi is blaming Japan for her attitude towards China on the ground that she is violating the spirit of equality as England has in India. We must all suffer and work together, as he insists. In humility, therefore, the women must take the lead.

"Do not be a Straggler in the New Age," counsels Mr. Gentaro Ii, under that caption. The great war, he says, marked the overturn of the Victorian ideology and the birth of new ideologies. England has developed the ideal of freedom which has resulted in the evils of capitalism from which all the free countries have suffered. What is left of freedom now is only on the surface. Fundamentally now all these peoples, and especially England, are controlled by self-interest, and imperialism is the result. In opposition to this ideology Russia developed a planned economy, under the domination

of a single class. America made an attempt to curb the evils of her capitalism, but has thus far failed. Germany and Italy attempted rather to develop a theory that would give opportunity to the individual, while the government was totalitarian and society strictly under its control. What are we in Japan going to do about it? Let things drift from bad to worse as they have done in England? In view of the China embroilment we must do something. What shall we Christians do in the face of it? Catholicism is feudalistic, Protestantism is bourgeois. Neither will do as a method of governing. A new Protestantism is needed that will set us free from the dangers of both systems. It must not be capitalistic, it must not be class-conscious. It must, rather, be such as to weld all people together into one universal body politic. In the union of Japan, China, and Manchuria we see an illustration of it, where, with the principle of give and take in full force, there is being worked out an example of a larger unit, of continental proportions, such as we must all expect in the coming years.

Mr. Serino writes on "The Second Mile." He points out how the common judgment of men is on the basis of their doing more or less than what is commanded them or what the necessities of their lives require. If they do more they are laughed at, if less they are regarded as criminally negligent and worthy of punishment. Jesus' emphasis, however, was on the overplus. Few dared to follow him in this but those who did became great. We must accept it for ourselves if we would be Christian.

Mr. Tsuga gives us his view of the "World Movement." He expresses his amazement—an amazement that was shared by all—that Chamberlain was able to do what he did in holding back the tide of war which, manifestly, was already setting in. He did a spectacular thing that has riveted the attention of the world. He goes on to say then that man is incurably interested in what is new and spectacular. The trouble with the churches today is that there is not enough that is new in them to attract and hold people. A new and lively hope must ever be experienced. But hope is born of faith and this alone can give courage. Chamberlain's achievement has aroused new hope and faith and courage. Even when war was imminent, his faith in the cause of peace and of men's innate desire for peace, led him to seek out Hitler when everything was against it and put the case before him in a way that he felt must appeal to him because of *his* innate desire for peace. He called in Mussolini also, to give strength to his appeal, and as a result faith won and the cause was saved. In another number Mr. Tsuga writes of the tendency of the age to be too much absorbed in the physical rather than in the spiritual problems that are involved. He sees the same tendency in the Kumiai organization. It came out especially at Sokai, he says.

Mr. Ihei Hidaka inveighs against the commonly misunderstood idea of

freedom. It is not the principle of self-interest nor of individualism, except as the recognition of the purposive value of one's own personality is a necessary part of it. Nor is it a freedom that is absolute, inasmuch as relationship with others must be considered. Only when relationship is practiced can true social order be established. Nor, again, is it freedom that is uncontrolled, unlimited. If it were that it would be nothing more than purposeless life that is exhausted in the seeking of personal self-interest. We must not be over-influenced by the false ideas of freedom such as came in from France at the beginning of the Meiji era. We must not be imitators of that kind of freedom which is ill-adapted to Japan's needs. We must, rather, on the basis of true freedom, build up the new civilization that the world is waiting for.

Mr. Kozaki, in a thoughtful editorial, dwells upon what he regards as the distinctive glory of the Christian. This, he says, is of a threefold nature. In the first place a Christian is chosen, he does not choose. Secondly, he is given the keys of the Kingdom of God, and thirdly, the Christian receives the privilege of suffering with Christ.

Mr. T. Mizoguchi writes regarding the Veil of the Holy Place, and says that in Christ this veil was taken away, sins were forgiven and blotted out, and men now may have perfect access to the Father.

An article by Mr. Tominomori stresses church union. This is of great importance, he says, if the purpose of God is to be accomplished. But church union does not mean the giving up of all the different functions that have thus far been served by the various denominations. Rather all the churches should be regarded as branches of the one tree, each of which is indispensable to the highest welfare of the tree. It should be regarded as a sort of glorified federation of churches, though more thoroughgoing in the discharge of its functions. It would be like a group of cells, each working cooperatively for the good of the whole, so that all would grow together into an organism that would become ever more beautiful and effective.

News from Christian Japan

Compiled by M. D. Farnum

Numbers in brackets refer to issues of the "Daily Christian News"; "J. A." indicates the "Japan Advertiser."

Order Religious Organizations to Practice Economy. From Osaka Prefectural headquarters orders have been sent to the religious organizations of the prefecture to practice economy by observing the following suggestions: erect no more buildings than are absolutely necessary; do not use gold in ornaments and decorations; do not use gold thread, and limit as far as possible the use of iron, lead, and copper; contribute waste products to the government; carry on festivals economically; do not have elaborate funerals and marriages; curtail the holding of feasts and the giving of presents; for publications, use a poorer grade of paper. (1110)

Christian Paper Censored. Metropolitan Police Board officials censored part of a recent issue of the "Kashin," Christian magazine, because a farewell verse to drafted soldiers composed by the editor was considered as opposed to war. (J.A.)

Manchukuo Home Department to Control Religious Bodies. Up to the present there has been absolute freedom in the carrying on of religious propaganda in Manchukuo, but due to the spread of many low types of religion and in order to exterminate them the control of religious bodies which has hitherto been invested in the Kwantung Government has now been turned over to the Manchukuo Government. According to the new regulations, the following are the types of religions which are recognized by the government: Buddhism, Confucianism, Mohammedanism, Catholicism, and Protestantism. (1114)

Buddhists Aroused. Elimination of the Life of Gautama Buddha from the National Reader, a primary school textbook, while an article on Confucius has been augmented, has made Buddhist circles indignant. (J.A.)

Exhibition of Hymns and Hymnals. For a week during October the Christian Literature Society played host to an exhibition of Christian hymns and hymnals that have been produced in Japan. The earliest one dated from 1872. (1119)

Kumiai General Meeting Adopts Special Plans. At the October sessions of the Kumiai general meeting a plan was adopted to carry on a five-year program of special evangelism as an anniversary movement to commemorate seventy years of Congregational work in the country. There was also set up a special budget of ¥20,000 for the promotion of special activities in China and elsewhere as required by the present situation.

Sales of Scripture Maintained. Secretary Tanaka of the Japan Bible Society reports that sales of the New Testament and scripture portions keep up during the emergency with an average of 10,000 a month. (1121)

Miss Denton Honored. Following the observance of Founder's Day, this year marking the 63rd birthday of the institution, Doshisha University, Kyoto, took special notice of Miss Denton's fifty years of service with the college. During a banquet at the Miyako Hotel attended by some 190 of her friends, her services were spoken of with gratitude and loving appreciation.

Tokyo's Blind to have "Lighthouse". To minister to Tokyo's 3000 blind, the Central Society for Welfare of the Blind has purchased a lot in Nishiokubo upon which a two-story "Lighthouse" will be built. (1124)

Amusement Shows Prohibited at Yasukuni Shrine. Since the shrine was first erected in the year 1868 hippodrome, dog, and monkey shows, and other sorts of performances have been held in the shrine compound at festival times to console the spirits of the departed war dead consecrated there. However, the army has decided that such things are harmful to the dignity of a sacred place and has decided that there shall be no more such amusement shows. (J.A.)

Licensed Quarters Save. According to a report in the "Yomiuri," Tokyo daily, the business association of the Susaki (Tokyo) licensed quarter saved ¥1,650 during the month of September by putting away one sen for each customer. The newspaper says that the association expects to save about ¥20,000 a year in this way and that the money will be used to buy patriotic bonds. It is remarked that this act of the much-maligned licensed house operators should deeply impress their critics as being in line with national policy. (J.A.)

Original Christmas Cantata Published. "Christmas and Peace in the Orient" is the title of an original cantata published by two Tokyo students of church music, Messrs. Shuichi Tsugawa and Kiyoshi Saito. The "Miyako" (daily) reports that the purpose of the production is to inform the world of Japan's right and might through Christianity. In addition to parts based on the Christmas story of the gospels, the following are introduced: the Japanese Patriotic March, Song of Peace in the Orient, Prayer Chant for Our Fatherland. (J.A.)

Amalgamation of Korean and Japanese YMCA's. Whereas there had been a plan for the Korean YMCA to join the world YMCA organization, this has given way to a union with the Japan YMCA.

N. C. C. Committee for Service in the Emergency Announces Program. Under the four following headings, the National Christian Council Committee for Service in the Present Emergency proposes that the churches carry on work as indicated: 1. Work within Japan (cooperation with movement for spiritual mobilization, comfort programs for the wounded, union Christian memorial services for the dead soldiers); 2. Work in China (cooperation with existing agencies for doing comfort work among the soldiers in China, seeking measures for cooperation with China N.C.C., training of workers to do evangelistic work in China); 3. International work (cooperation with Christian agencies in foreign countries, cooperation with missionaries in correcting mistaken views of Japan's policies, publication of suitable pamphlets and contacting of individuals with letters); 4. Publications (issue of writing paper to men in military service, distribution of Bible in the "huts" serving the soldiers; publication of pamphlets on the emergency). 1129

Presbyterians to Open Work in Peiping. As a first step in a new program of evangelism in North China, the Japan Presbyterian Church plans to open a kindergarten where work will be done in the Japanese language. (1134)

Union Christian Memorial Service. On October 29 in the chapel of Aoyama Gakuin there was held a memorial service for the war dead. Attended by more than 500, it was a union service held under the auspices of ten Christian organizations, including the N.C.C., YMCA, YWCA, and WCTU. Messages were read from the Premier and the War and Navy Ministers. (1137)

Formation of Central China Federation of Religions. With the aim of contributing toward the establishment of permanent peace in Asia, there has been established the Central China Federation of Religions with headquarters in Shanghai. Composed of Christian, Buddhist, and Shinto representatives, it is hoped to cooperate closely with the religious forces in Japan. (1145)

Observance of 50th Anniversary of Bible Translation. Marking the 50th anniversary of the translation of the scriptures into Japanese, a special thanksgiving service and a lecture meeting were held in Tokyo on November 22. It is interesting to note that during these fifty years, 28,600,000 portions of the scriptures have been sold. (1144)

New Ambassador to U. S. becomes Church Member. Friendly to Christianity since his student days and very sympathetic to his wife's being a Christian and contributing much to church work, Ambassador Horinouchi was himself

baptised into the membership of the Koishikawa Baptist Church (Tokyo) on November 15. It is expected that the Ambassador will attend the sessions of the Baptist World Alliance in Atlanta next year as a delegate of the Japan church. (1144)

Geisha may be Reduced. Disturbed by the increased spending of factory workers for pleasure which has resulted in an increase in the number of geisha in the metropolitan area to 12,000 the peace section of the Metropolitan Police Board plans to place restrictions on the number of geisha. (J.A.)

Wealthy Contribute to Soldiers' Support. Following an Imperial grant for the purpose, several large gifts of money have been made to the Welfare Ministry toward the Soldiers' Support Society now being formed by the government. Typical are the gifts of ¥1,000,000 by Mr. G. Hattori of the Hattori Watch Company and a similar amount by the late Mr. T. Noma, publisher. (J.A.)

Capture of Hankow Supplies Theme for Imperial Poetry Party. According to the Domei news agency, the Emperor designated "The Fall of Hankow" as the theme for the November Imperial poetry party at the Palace.

Shrine for War Dead in Each Prefecture. The Shrine Systems Investigation Commission has decided to recommend to the Home Office that a Shinto Shrine exclusively dedicated to the war dead be maintained in each one of the country's 46 prefectures. With few exceptions, all the prefectures now have at least one such shrine. (J.A.)

Santa Claus and Christmas Trees Absent from Holiday Decorations. To co-operate with the national thrift campaign, department stores this season refrained from displaying figures of Santa Claus and Christmas trees in their show windows during the holiday shopping season. (J.A.)

Chaplains for Soldiers in China? It is reported that at a recent meeting of leaders of the three religions (Christianity, Buddhism, and Shinto) called by the Department of Education and addressed by military officers, the religious organizations were urged to send chaplains to work with the troops in China. In reply to questions from Christians present, it was stated that there would be complete freedom to carry on evangelism. The salaries will be paid by the army. The National Christian Council is to receive applications.

Central Japan Missionaries Meet. The annual meeting of the Central Japan Missionary Association was held in the Kobe Union Church, Friday, December 2nd, from 4 to 8 p.m. The opening devotional period was conducted by the retiring president, Mr. G. H. Vinall. Bishop Arthur Moore of the Methodist Episcopal Church, South, gave a general survey of the outlook of the church in Czechoslovakia, Korea, and China, areas in which he has recently been or is now bishop. Following a dinner served by the women's organiza-

tion of the church, Dr. C. J. L. Bates, president of Kwansai Gakuin, who had just returned from a short furlough in Canada, spoke of his reactions to the American scene, and of American attitudes towards the Far Eastern situation. The following officers were elected for the ensuing year: President, Bishop S. H. Nichols, Vice-president, the Rev. A. P. McKenzie, Secretary-treasurer, the Rev. D. C. Buchanan, D.D.

Buddhist Priest Defends Christianity. According to a Kyoto Buddhist paper, the National Spirit Mobilization Association of Central Japan recently held a meeting with the theme, "Christianity in its present form is not suitable to take the lead in national culture." In defending the Christians a Buddhist editor said, "It is not true that Christianity does not contribute to the national culture, for it is at the present time being preached in Japan along with a hundred other foreign ideas. Those who believe that the visitation of Christians at the shrines is inadequate evidence that the church has been Japanized, have not thought deeply enough on the subject. They should not lightly express such opinions without examining the substance of Christianity more fully."

"In the spiritual mobilization of the nation, all the people have an equal part and responsibility. No one is justified in saying, 'You are not fit for responsibility. I only am fitted for the part.' If there is any element of jealousy between the religions behind this opinion, taking advantage of Christianity under the guise of the present emergency, it is an unreasonable and unpermissible attitude."

Insurance. It is announced that the Missions' Mutual Fire Protective Ass'n. "beginning with nothing on January 1st, 1933, now has 22 groups with a total of ¥2,300,000 worth of property protected and ¥1,700,000 additional with a company. The reserve fund will be over ¥20,000 by December 31st. We have had 8 fires at a total loss of ¥2,271 which has used up only 10% of our income. Fire No. 8 cost us nothing as the contractor shouldered the responsibility and repaired all damage! For the past two years interest on invested funds has met all running expenses. Hence all money taken in is either spent for actual fires or put in our reserve fund. When you insure with a company any saving goes to the company, but with us the saving is still ours. With no salaries, no rent, no commissions, no taxes, no fraudulent claims, no splurging, no advertising—we are the most economical insurance concern operating! We have not only saved the ¥20,000 reserve fund, but have cut fire insurance premiums by about 1/3rd for those who have joined us. Besides this our activities have reduced company rates for those who have not yet joined our ranks! But always we come back to the fact that we are endeavoring to put into practice a bit of Christian idealism. In these days of close

financing we are apt to put financial considerations first, but our main concern is to get together in a definite bit of practical Christian cooperation."

Young Women Promote International Friendship. Again this year in November the young women of the Tokyo YWCA had a well prepared and popular "Friendship Tour around the World" to which 500 children came. The building was transformed into an exhibit of friendliness across national lines. Prominent in the program in the auditorium was a tumbling act by Chinese boys from Yokohama.

Christian Temperance League Launched. November saw the birth of a new Christian temperance league, based on the idea of the responsibility of church people to promote this cause. A board of directors of nine and an advisory council of thirty-five were appointed. Fifteen denominations or societies and some thirty individuals have applied for membership, and it is hoped that every Christian body will affiliate.

Catholics Use Former Prince's Quarters. Since the Catholic church at Hikone was destroyed by fire last winter, services have been held in rooms formerly occupied by the Hikone Daimyo. A *kami-dana* (God-shelf) in the Japanese style is being used, while the altar resembles similar Shinto objects.

Cooperative Gets Fresh Start. The Mito Service Cooperative, which Herbert Nicholson of the Friends' Mission has been managing for some years almost singlehanded, has been moved to Tokyo and is being organized in a different form with the moral support of the Kagawa Fellowship and as a sort of laboratory experiment. It will be housed in the Methodists' settlement house in Nippori, and starts modestly on a Rochdale basis. No individual may own more than ten of the ¥10 shares. The officers are: chairman, G. W. Bouldin, pastor of the Yokohama Union Church; vice-chairman, Herbert Nicholson; Secretary & Treasurer, G. E. Bott, of the United Church of Canada, working in Nippori; and manager, Dr. Y. Kokita; with Mrs. H. D. Hannaford, Mrs. R. A. Doan, and Mr. G. N. Coe of the National City Bank of N. Y. as directors on the managing committee.

All Japan Christian Conference and N. C. C. Meeting. With 250 delegates in attendance, an All-Japan Christian Conference followed by the sessions of the sixteenth annual meeting of the National Christian Council was held October 31 to November 2 at the Fujimicho Presbyterian Church, Tokyo. Points of outstanding interest were the reports of two commissions appointed by the All-Japan Christian Conference of 1935, one on church union and the other on special evangelism.

Since the recommendations of the first commission had previously been presented to the various denominations for study, the different communions

reported the results of their studies. Several of the denominations indicated their eagerness for union, though with many provisions. Following study of the whole question in one of the sectional meetings and by a committee specially appointed to bring in final recommendations, it was voted to set up a special commission of twenty-five to take steps toward the actual realization of union. This commission differs from the preceding one in that each communion is asked to officially appoint members, thus making it directly representative of the various denominations instead of the All-Japan Christian Conference. Though church union is not expected to come at an early date, nevertheless this action is regarded as a step forward since agreements reached by it will carry much greater weight than those drawn up by the previous unofficial groups.

Following the recommendations of the second commission, there was considerable discussion as to the methods of evangelistic approach suitable for the present time. The conference then adopted a plan for a three years' special campaign to be known as the Christian nation-wide evangelistic movement. The program calls for training conferences for pastors and laymen, rural evangelism, evangelism among vocational groups. A budget of ¥20,000 was authorized with the understanding that the central committee may increase the budget as need arises. Rev. T. Kanai was elected chairman of this central committee.

The Japanese Holiness Church and the Eastern Asia Evangelistic Society were unanimously admitted into the fellowship of the N.C.C.

The following message of greeting was sent to the National Christian Council of China: "The N.C.C. of Japan in conference assembled being deeply concerned over the distressing situation which at present obtains and the terrific ordeal through which our two nations are passing, desire to share with you, our comrades in the faith, the grief which we feel.

"Our prayer is that our two peoples, who possess a common culture and a common racial heritage, might be bound together in friendship and make the realization of lasting peace in Eastern Asia their common cause. We deeply deplore the fact that although more than a year has passed since this conflict broke out, no solution has as yet been reached.

"We earnestly pray for God's guidance. Yearning for the early coming of the opportunity to work together with you, fellow Christians, for the restoration of former relations and the stability of Eastern Asia, we respectfully present this communication."

A second message was also adopted extending thanks to the troops at the front and paying respect to the fallen.

Since the N.C.C. of Korea has found it necessary to disband, leaving the Korean Christian movement unconnected with world Christianity (at least formally), it was voted to appoint a committee on relations with the Korean

Christian church. It is hoped that a plan can be worked out whereby the Korean church will be given representation at international Christian gatherings through its connection with the N.C.C. of Japan.

In his opening address, Bishop Kugimiya of the Methodist Church stated seven reasons for maintaining hope and confidence in spite of present difficulties and problems: (1) A spirit of enquiry for truth is abroad in the land; (2) There is an awakening to the need of spiritual force and the realization that religion is its only source; (3) A sense of fear and foreboding hovers over the hearts of the people, impelling them to seek that which will reassure their spirits and give them confidence; (4) A spirit of self-denial and thrift has taken possession of the people; (5) There is a great yearning for peace; (6) There are evidences that the masses are turning to the Christian church to find that which will satisfy their hearts; (7) The Christian church itself is being awakened, evidence of which is seen in the new aggressiveness of the laity.

The new executive committee of the N.C.C. consists of: Bishop T. Kugimiya, Bishop Y. Matsui, Dr. Y. Abe, Dr. Y. Chiba, Rev. D. Downs, Mrs. T. Gauntlett, Rev. H. Hatanaka, Dr. C. W. Iglehart, Mr. G. Ishikawa, Rev. Y. Ito, Rev. S. Kameyama, Rev. T. Kanai, Rev. M. Kozaki, Mrs. H. A. Lynn, Hon. T. Matsuyama, M.P., Rev. Y. Mañabe, Prof. I. Miura, Rev. S. Noguchi, Pres. K. Otake, Dr. A. K. Reischauer, Mr. S. Saito, Rev. M. Tomita, Rev. T. Uemura, Dr. T. Yamamoto, and Rev. C. Yasuda.

The committee organized with Dr. Y. Abe as chairman; Rev. M. Kozaki, vice-chairman; Rev. A. Ebisawa, general secretary; Dr. William Axling, honorary secretary; Dr. S. Kawada and Rev. M. Kobayashi, treasurers.

(Above based on report by Dr. Axling in November issue of *The National Christian Council Bulletin*).

(For photograph, see frontispiece.)

Books

CHRISTIANITY IN THE EASTERN CONFLICTS, William Paton, Edinburgh House Press, London, 1937, 224 pages, 2/6.

The author's long experience as a missionary executive of the National Christian Council of India, of the Student Christian Movement, and the International Missionary Council, as well as editor of "The International Review of Missions," combined with a recent world tour and personal consultation with Christian leaders in the United States, Canada, Japan, Korea, Manchuria, China, the Straits Settlements, Java, India, Egypt, and Palestine, fit him to write a preparatory book for the International Missionary Conference.

Written in 1936 when the conference was still slated for Hangchow and before the conquest of China had begun, the book is no longer up-to-date in the newspaper sense, but it is yet a valuable book for the understanding of missionary problems in the parts of Asia visited and discussed with such insight and sympathy. The make-up is interesting. Part I. deals with "Things Seen," in the four general areas of Japan, China, India, and the Near East, while Part II. records the author's Reflections under four heads—The Gospel and the New Age, Church, Community and State, The Life and Witness of the Church, The Church and the Social Order. There is also a conclusion, a handy list of books and magazines for further reading and an index for the benefit of serious students and study groups. The subjects dealt with bear an obvious relation to the Oxford and Edinburgh conferences as well as to the International Missionary Conference, and indicate clearly the central problems of the Christian church and its complex and challenging missionary task today.

One wishes that the chapter on Japan might be made available to every missionary, pastor, and Christian worker in Japan in his or her own language. Dr. Paton's sympathy for Japan in her economic difficulties is unmistakable. His insight into the whole problem of church and state in Japan is uncanny. And recent events have borne out his contention that "conflict lies ahead." The reorganization of the Spiritual Mobilization Organ and the provision of a subsidy of £12,000,000. for the Boy Scouts confirms the fascist trend noted by Dr. Paton, while recent events here and in Korea and Formosa support his observation that the tendency in Japan is for "the state to demand its worship on its own terms." The challenge of the villages is well stated, the question of the continuance of missionary personnel is presented in an

interesting way, and the quality of Japanese Christianity is stated with fine appreciation.

In regard to China, Dr. Paton is very realistic. He is quite frank about the difficulties for Christianity in Manchukuo involved in the persistent and ruthless effort to get the recognition of the state as the first obligation, "and then, religion would not stray from the path," as one official expressed it. As for China south of the Great Wall, Dr. Paton is or was both well informed and prophetic. However he is equally frank about the weaknesses of China which invite interference from her neighbors, but also the degree to which China was overcoming the time-lag in welding her loose family-centered and scholar-ridden organization into a national state, in spite of intolerable hindrances. The rest of the discussion about rural conditions and illiteracy is rendered obsolete in the occupied territories, except in so far as government, communal, and Christian rehabilitation work is able to function in spite of occupation and guerilla fighting. China's normal dilemma is well summarized on page 55, but her present crisis precludes the possibility of solution by China, and apart from missionaries her foreign saviors all exact their price in one way or another. Surely China merits Christian sympathy.

Passing over the chapters on India and the Near East, we can only cull a sentence or two from Reflections such as these, from Chapter V. on The Gospel and the New Age. "Out of that (foregoing) broad sketch two things stand out conspicuously. The first is the increasing menace and difficulty that surround and threaten the whole Christian enterprise and the very existence of the Christian church, as a body pledged by the terms of its foundation to spread its message to all mankind. The second is the steady growth and deepening of the evangelistic spirit in the church, and the widening range of success (I use that word in a religious sense) with which the preaching of the Gospel is meeting."

In the chapter on Church, Community and State, I quote by way of conclusion of this review. "In the last resort the only weapon that the Christian Church has is its own quality of life, its purity and humility and dependence upon God, the dynamic spiritual power which He gives it. The basic demands of the Christian discipleship are perhaps these: worship, witness, the Christian teaching of children. Legal difficulties may hamper but they can be surmounted if there is the zeal to do so. But it can never be right to give up worship at the call of the state, or to give up witness (though methods may have to change), or to fail to teach one's children what the life in Christ is. And it can never be right to worship false gods, not though all the powers of the state call upon us." The whole book is well worth careful reading and thoughtful study.

—L. S. Albright.

EACH WITH HIS OWN BRUSH, Daniel J. Fleming, Friendship Press, New York, 85 pp., \$1.50.

This is a companion volume to "Heritage of Beauty" by the same author and publisher. Dr. Fleming was for a dozen years a missionary teacher in India, and has long been professor of missions at Union Theological Seminary, New York. During the years he has published numerous books on various aspects of missionary work, based on missionary experience, library research and two round-the-world journeys since 1919. Recently he has turned from the study of ethical problems involved in modern missionary work to the study of the development of indigenous Christian architecture and art in Asia and Africa. This is a most timely investigation in view of recent ecumenical conferences at Oxford and Edinburgh and the International Missionary Conference at Madras. This last gathering concentrated attention on missionary problems and the life and work of the younger churches. It has long been recognized that these developing churches might have a contribution to make to Christian thought and witness, but it may well be that they have something to offer to Christian art as well.

The sixty-five paintings and carvings illustrative of contemporary Christian art in China, Japan, India, Africa, etc., are preceded by a general introduction and suitable prefaces to each section. But the bulk of the book consists of reproductions of actual works of art with artist's name, title, Scripture reference, and a brief explanation and critical appraisal.

Unfortunately there is one quite serious mistake in the section on Japan. The picture on page 45, whatever its merits or demerits, is not by Luke Hasegawa but by Mr. Sadakata whose "The Christ" appears on the opposite page. Moreover, for a book of this kind, Mr. Sadakata's Madonna and Child would have been a better selection, since it is more intelligible to westerners. And incidentally the pictures shown in the section on Japan do not by any means exhaust or even entirely adequately represent Christian art in Japan, as those who have attended the four exhibitions of the Christian Artists' Association held in the Tokyo YMCA will realize.

In turning the pages of this book the interested amateur gains a new appreciation of the catholicity of religion and art and of the power of Christianity to inspire the finest spirits of all lands to reveal further aspects of the gospel truth, and to bring out fresh phases of the beauty of our common Lord. One realizes not only that an ecumenical church is arising, but that it is rich beyond our fondest dreams in both actual and potential treasures of the spirit. As Christianity becomes indigenous everywhere it releases the native genius to enrich universal Christianity. In a day of strident nationalism and raucous racialism, it is good to know that there is one culture which "blesseth him that gives and him that takes." In a time of intensi-

fied commercial rivalry and industrial competition it is good to remember that Christianity impoverishes none but enriches all. That in itself constitutes a missionary apologetic of no mean order.

Some of the pictures may seem to us more indigenous than Christian, but perhaps much of our western Christian art seems to Asiatics and Africans more western than Christian, in view of its lack of relation to our commercial and economic contacts with the east. It is a salutary experience to share the interpretations born of different mentalities in the hope that we all may find deeper religious meaning in the Incarnation. It is not enough that the Word should be made flesh and dwell among us. It is necessary that we should behold His glory, as of the only-begotten of the Father, full of grace and truth.

In a world made ugly by the conquest of nature and the exploitation of man, beauty of any sort is welcome. But art and sculpture which also speak of truth and goodness are doubly welcome. In a society reverting to paganism in so many phases of its life, anything which commends Christianity is valuable beyond price. One lays down this book with a feeling of encouragement. The leaven of the Gospel is at work and these pages are an earnest that Christianity will one day stimulate the creative power of man to fashion beauty in society as God has done in nature. Meanwhile, perhaps we could all do a little more to encourage nationals to dedicate their artistic gifts to the service of the Kingdom.

—*L. S. Albright.*

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News from the China Bible House: "To my desk today have come letters appealing for pocket Testaments to be given to sick and wounded soldiers, for Japanese Testaments and Gospel portions for the garrison troops, for several hundred Bibles and Testaments for a city that has long been cut off from communication with us, for 1,300 New Testaments in a tribe dialect now being printed for the first time, for one hundred and fifty pocket Bibles that are proving so very popular among the throngs of students." (From a letter by way of "The Chinese Recorder".) We salute the workers who carry on this most essential task and congratulate them on the translation of the Bible or portions of it into over 1,000 tongues. It is said that five "first editions" of Scripture are now being printed in China, where Gospels are produced in four or more cities.

Personals

Compiled by Margaret Archibald

NEW ARRIVALS

- BEST.** Rev. and Mrs. E. W. Best (MES) and son reached Japan on October 17, and are living at Aoyama Gakuin, Tokyo, while attending Language School.
- FISH.** Miss Thelma Fish (MES) arrived in Japan on September 4, and is located at Hiroshima Girls' School where she teaches Home Economics.
- KRIETE.** Miss Margaret R. Kriete (ERC), daughter of Dr. and Mrs. C. D. Kriete of Sendai, arrived at Yokohama on August 26, and has joined the Music Faculty of Miyagi College in Sendai.
- MELSON.** Rev. D. P. Melson (MES) arrived in Japan on October 7, and is living at Aoyama Gakuin, Tokyo, while attending Language School. He will later be located in Osaka.
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ARRIVALS

- BAILEY.** Miss Helen Bailey (MSCC) returned from furlough in September and has taken up residence at Hamilton Kwan, Tenno Cho, Okaya, Naganoken.
- BATES.** Dr. and Mrs. C. J. L. Bates (UCC) arrived in Kobe on November 27, after a six months' furlough in Canada. Dr. Bates continues in his position as president of Kwansei Gakuin.
- BAUERFEIND.** Miss Susan Bauernfeind (EC) arrived in Japan by the S.S. Heian Maru, January 4, after a short furlough in the United States. Miss Bauernfeind continues her residence at 84 Sasugaya Cho, Koishikawa Ku, Tokyo.
- BOYLE.** Miss Helen Boyle (PE) arrived back in Japan on November 29, to continue her work as Principal of Aoba Jo Gakuin, Sendai, and Treasurer of the District of Tohoku.
- GARRARD.** Mr. and Mrs. M. H. Garrard (JEB) after spending several

months in the United States and England, arrived in Japan on September 24, and are living at 7 Shiomidai Cho, 4 Chome, Suma, Kobe.

HAWKINS. Miss Frances Hawkins (MSCC) who returned recently from furlough in Canada, is living at Shinta Machi, Matsumoto, Nagano Ken.

HUBBARD. Miss Jeannette Hubbard (PE), formerly of St. Luke's Hospital, Tokyo, has returned from a short absence in Honolulu, and is now stationed at Isoyama, Fukuda Mura, Soma Gun, Fukushima Ken.

PENNY. Miss F. Penny (JRM) has returned from England via Canada, arriving at Yokohama on October 29, and is now located at Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu.

TARR. Miss Alberta Tarr (MES) returned from furlough on September 4, and is again located in the Hiroshima Girls' School.

WOODARD. Rev. and Mrs. William P. Woodard (ABCFM) and four children returned from furlough on November 29, and resumed their residence at 57 Kumoi-cho, Nishinomiya.

ZAUGG. Dr. and Mrs. E. H. Zaugg (ERC) returned to Japan on September 14. They are residing at 69 Katahira-cho, Sendai. Dr. Zaugg has resumed his position as Dean of the College Department of Tohoku Gakuin.

DEPARTURES

BAKER. Miss E. M. Baker (CMS) has gone to England on special furlough for family reasons.

DUNLOP. Mrs. John G. Dunlop (PN) left on furlough on October 24, sailing from Yokohama on the S.S. Chichibu Maru. It is likely that she will retire in Canada and not return to Japan for permanent residence. Her address for the winter is: c/o Dr. J. G. Dunlop, 168 South Kingsley Drive, Los Angeles, California.

FINCH. Miss Mary Finch (MES) returned to her home in Chase City, Virginia, U.S.A. for an extended furlough, leaving Japan in August. She has worked both in Hiroshima and Oita.

FOERSTEL. Miss Ella Foerstel (PE) of St. Luke's Hospital, Tokyo, left Japan for regular furlough in Canada on December 3.

GARMAN. Miss M. Margaret Garman (ERC) sailed from Yokohama for New York on furlough on the S.S. Niel Maersk of the Maersk Line, on January 9.

JONES. Rev. H. P. Jones (MES) went home in July for a six months' leave. He expects to study while in the United States.

LOGAN. Dr. and Mrs. Charles A. Logan (PS) and little daughter of Marugame sailed in November for Honolulu on sick leave. They plan to re-

turn to Japan in the late spring.

NASH. Miss E. Nash (CMS) left on September 21 for a short furlough in England.

SMITH. Miss I. Webster Smith (JEB) left for furlough in England on September 21, travelling via Canada. Her address is: c/o Japan Evangelistic Band, 55 Gower Street, London, W.C. 1, England.

TRISTRAM. Miss K. Tristram (CMS) has been recalled to England for family reasons. It is uncertain whether she will ever be able to return to Japan, and she will be greatly missed by many Japanese, to whom she has been a true friend and wise counsellor.

WAINRIGHT. Dr. and Mrs. S. H. Wainright (MES) and daughter, Miss Elizabeth Wainright, sailed for the United States on the S.S. Asama Maru on November 2. They returned for an indefinite stay on account of Miss Wainright's health. Address: 5361 Thomas Street, Oakland, California.

WATTS. Rev. and Mrs. H. G. Watts (MSCC) and children of Niigata, left in September for furlough to be spent in England and Canada.

RETIREMENTS

COOK. Miss Margaret M. Cook (MES) who left Japan in June is making her home in Newnan, Georgia.

Miss Cook came to Japan in 1904. She was head of the Kindergarten Training Department of the Hiroshima Girls' School until that department was moved to Osaka and united with the Lambuth Bible Woman's School into Lambuth Training School for Christian Workers. During her thirty-four years of service Miss Cook accomplished much in the development of child education in Japan.

FULTON. Mrs. S. P. Fulton (PS) sailed in November for the United States, retiring from work in Japan. In addition to the work she did in helping Dr. Fulton at Meiji Gakuin and the Chuo Theological Seminary, Mrs. Fulton was always active in kindergarten work. She will make her home with her two sons in the United States.

PIETERS. Miss Jennie A. Pieters (RCA) sailed on the S.S. Chichibu Maru on October 24, retiring because of poor health.

Miss Pieters came to Japan in 1904 as an English teacher and taught in Sturges Seminary in Nagasaki for eight years. From 1914 to the present time she taught music in Baiko Jo Gakuin, Shimonoseki. Her home will be in Holland, Michigan.

CHANGE OF LOCATION

CLENCH. Miss M. Clench (MSCC) who was resident in Nagano City, is now living at 111 Naka Hatcho, Toyohashi.

GRAVES. Miss Alma Graves (SBC) after two years of language study in Tokyo went to Fukuoka to teach in Seinan Gakuin in September, but from January she is located in Kokura, where she will teach English in Seinan Jo Gakuin.

LEGALLEY. Mr. Charles M. LeGalley (ERC) has returned to Sendai after spending a year studying in the School of Japanese Language and Culture in Tokyo. He is residing at 41 Uwacho, Komegafukuro, Sendai, and is teaching in Tohoku Gakuin.

SAVARY. Rev. and Mrs. R. N. Savary (MSCC) are now living at Suido Cho, Niigata, after a year of language study in Tokyo.

BIRTHS

LUBEN. A son, Robert Eric, was born to Rev. and Mrs. Bernard Luben (RCA) of Meiji Gakuin, Tokyo, in Karuizawa on October 8.

START. A son, Brian Richard, was born to Dr. and Mrs. R. K. Start (MSCC) of New Life Sanatorium, Obuse, in Karuizawa on August 16.

WILLIAMS. A daughter, Gene, was born to Mr. and Mrs. F. T. Williams (JEB) of Akashi, in Karuizawa on July 29.

MARRIAGES

GARROTT-CARVER. Miss Dorothy Carver (SBC) of Seinan Jo Gakuin, Kokura, was married to Dr. W. Maxfield Garrott (SBC) of Seinan Gakuin, Fukuoka, on December 29 in Kokura. They will reside in Fukuoka.

PIETSCH-DOZIER. Miss Helen Dozier (SBC) of Kokura was married to Mr. Timothy Pietsch (SAM) on September 20, Rev. J. F. Ray, D.D., of Hiroshima performing the ceremony. Mr. and Mrs. Pietsch are living on the campus of Seinan Gakuin, Fukuoka.

DEATHS

CHAPPELL. Mrs. James Chappell (Florence Louise Lloyd) (PE) died on October 12 at Bury St. Edmunds, Suffolk, England. With her husband,

Mrs. Chappell arrived in Japan in September 1895. She retired in June 1937, in her 65th year. Mrs. Chappell had shared all of her husband's labors in the American Church Mission at Aomori, Maebashi, Mito, and Tokyo. She is survived by her husband, a son, and a daughter.

POPE. Mrs. Alton S. Pope (Elinor Stowell Pedley) died in Boston on November 11. Mrs. Pope was a daughter of Dr. and Mrs. Hilton Pedley (ABC FM) who were missionaries in Japan for more than forty years. She was born in Maebashi on June 1, 1900.

WHITELAW. Mrs. J. D. Whitelaw (ABCFM) died at her home in Clinton, Wisconsin on September 20. Mrs. Whitelaw came to Japan as Miss Harrit M. Benedict in 1894 and remained until 1900.

MISCELLANEOUS

BEWS. Dr. Donald C. Bews, who has been in charge of the Karuizawa Rest Home for a year and a half, has accepted an appointment in Taihoku, Formosa. Dr. Bews will be connected with the MacKay Memorial Hospital which is operated by the Canadian Presbyterian Mission.

GOULD. Word has been received telling of the death of Rev. Canon Gould, D.D., on November 19. Dr. Gould was for over 28 years secretary to the Missionary Society of the Church of England in Canada. He was to have been a delegate to the Madras Conference and expected to visit Japan in February.

THE 80TH Birthday of Dr. Susan A. Searle (ABCFM) on October 11 and the 90th birthday of Dr. Dwight W. Learned on October 12 were celebrated both in Japan and at Pilgrim Place in Claremont. Dr. Searle was for 46 years at Kobe College, and Dr. Learned for 53 years at Doshisha.

DR. OLIVE H. WHITE, principal of the Shinonome Koto Jo Gakko, and Dr. Mary Florence Denton of the Doshisha Girls' School were the only foreigners specially honored by the association of girls' school principals on the occasion of their recent meeting in Tokyo.

MODERATOR HATANAKA of the Kumiai churches, of Osaka, recently visited Korea.

DR. DAIKICHIRO TAGAWA, M.P., is on a protracted visit to Korea and North China. He is taking a keen interest in the religious aspects of the present situation.

TOPPING. Mrs. Henry Topping (ABF—Retired) of Tokyo, sailed on December 8th for three months in Honolulu. Miss Helen Topping will be with her there for a time. Miss Topping is engaged in speaking and in organizing and teaching groups on world peace through cooperatives. In

March she is to be in New Zealand, and then for three months in Australia.

MADRAS. The following notes have been received concerning those attending the Madras Conference:

Dr. J. H. Arnup, Mission Board Secretary of the United Church of Canada, expects to visit Japan on his way home from the Madras Conference.

Dr. and Mrs. William Axling (ABF) left Tokyo on November 12 for Madras with other members of the Japan delegation.

Dr. J. W. Decker, Foreign Secretary of the ABFMS, arrived on October 28 for a few days' visit on his way to the Madras Conference.

Mrs. Leslie Swain, Vice-president and Home Secretary of the WABFMS, arrived on October 28 for a two weeks' visit before going to the Madras Conference.

Mrs. Hugh D. Taylor, Executive Secretary of the Woman's Missionary Society of the United Church of Canada, is attending the Madras Conference and is expecting to visit the mission fields in China, Korea, and Japan on her return trip. She will probably arrive in Japan early in March.

Rev. H. Kerr Taylor, D.D., Educational Secretary of the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Southern), is attending the Madras Conference and plans to visit the three eastern mission fields before returning to the United States. He will be in Japan in the early spring.

For ready reference we append a list of the abbreviations officially used at present for the Mission Boards functioning in Japan:

ABCFM	American Board of Commissioners for Foreign Missions.
ABF	American Baptist Foreign Mission Society.
AFP	Mission Board of the Religious Society of Friends of Philadelphia.
AG	The Assembly of God.
CJPM	The Central Japan Pioneer Mission.
CMS	Church Mission Society.
CN	Church of the Nazarene.
EC	Evangelical Church of North America.
ERC	Evangelical and Reformed Church.
FMA	General Mission Board of the Free Methodist Church of North America.
JAM	Japan Apostolic Mission.
JEB	Japan Evangelistic Band.
JRM	Japan Rescue Mission.

L	Leibenzeller Mission.
LEF	Lutheran Evangelical Association of Finland.
MBW	Missionary Bands of the World.
MEFB	Board of Foreign Missions (and Women's F M S) of the Methodist Episcopal Church.
MES	Board of Foreign Missions of the Methodist Episcopal Church, South.
MM	Mino Mission.
MP	Board of Foreign Missions of the Methodist Protestant Church.
MSCC	Missionary Society of the Church of England in Canada.
OAM	Ostasien Mission.
OMS	Oriental Missionary Society.
PCC	Board of Foreign Missions, Presbyterian Church in Canada.
PE	Domestic and Foreign Missionary Society of the Protestant Church in America.
PFM	Independent Board for Presbyterian Foreign Missions (USA).
PS	Presbyterian, Southern.
RCA	Reformed Church in America.
SA	Salvation Army.
SAM	Scandinavian American Alliance Mission.
SBC	Southern Baptist Convention.
SDA	Seventh Day Adventists.
SPG	Society for the Propagation of the Gospel.
UB	United Brethren in Christ.
UCC	United Church of Canada.
UCMS	United Christian Missionary Society.
UGC	Universalist General Convention.
ULC	United Lutheran Church in America.
WMCA	Wesleyan Methodist Connection of America.
WU	Woman's Union Missionary Society.
YMCA	Young Men's Christian Association.
YWCA	Young Women's Christian Association.

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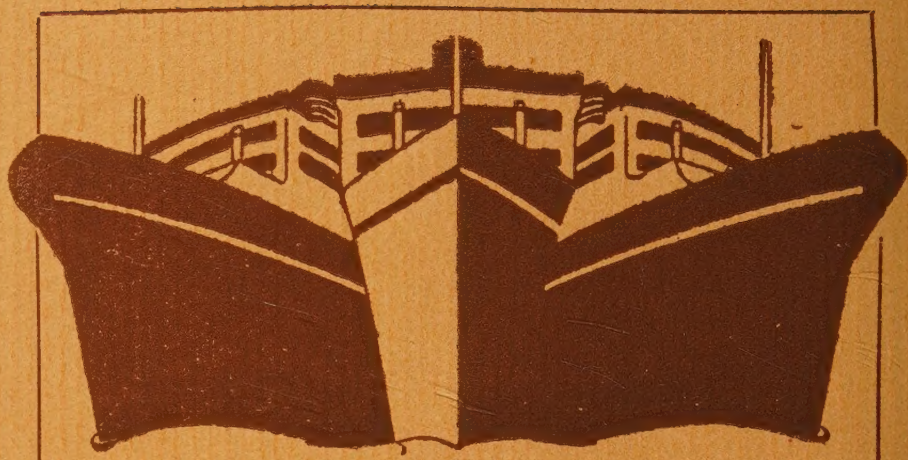
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